

THE
JAPAN
CHRISTIAN
YEAR BOOK

1962

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THE JAPAN CHRISTIAN YEARBOOK 1962

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KIYOSHI HIRAI

THE CHRISTIAN LITERATURE SOCIETY

(KYO BUN KWAN)

2 GINZA 4-CHOME, CHUO-KU, TOKYO

Foreign Sales: Friendship Press
257 Fourth Ave., New York 10, N. Y.

BV
3440

J27

The Japan Christian Year Book

1962

is published under the auspices
of the National Christian Council

EMMANUEL of Japan.

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I GENERAL

CHAPTER 1

POLITICS FROM 1961 TO 1962

by Tomio Muto

Eventless Period

The latter half of 1961 was an eventless period so far as politics is concerned. When Soviet Russia resumed nuclear testing in the fall, there were seen some demonstrations against it. However, the clamour of opposition was quiet feeble. The clash between students and police was hardly observed in front of the Soviet Embassy.

Some people found it difficult to understand why labourers and students so vehemently protested against the nuclear tests of the United States while they were not so strongly opposed to the Soviet's test. The answer is that they tend to think that the Soviet Union is less bellicose than America and that the Soviet resumed their test which they had voluntarily suspended. However, the basic cause may be in their anti-American feeling, chiefly owing to the existence of American military bases in Japan.

Overheated Business Condition and Retrenchment Policy

The "double-the-income" policy of the Ikeda Cabinet was materialized to some extent by the end of 1961. However, the rise of consumer price was conspicuous and there was severe criticism upon his policy on the part the Socialist Party.

Investment in equipment made a remarkable expansion. The unemployment problem was almost solved and there was shortage of personnel in every phase of business and industry. However, the "overheated" business condition brought forth tremendous increases in

stock-piles, resulting in deterioration of the international payment position because of a substantial excess of receipts.

The Government adopted a retrenchment policy and began from the end of 1961 to cut equipment investment, bringing about a money shortage.

However, the economy of Japan was already so strong that this tight money situation did not produce so serious an influence, such as bankruptcy or dishonoured bills.

In 1962, the Government persisted in the same policy. As a result the balance of international payments is gradually being improved and there are symptoms of economic expansion in 1963.

Key Economic Indices for Fiscal 1961 as announced by the Trade and Industry Ministry were as follows :

Key Economic Indices for Fiscal 1961

	Unit or Base	Fiscal'60 (A)	Fiscal '61 (B)	B/A (%)
Exports (Customs Clearing Basis)	\$ 1 million	4,116	4,322	105.0
Imports (Customs Clearing Basis)	\$ 1 million	4,661	6,009	128.9
Mining & Manufacturing	100 for '55	239.3	289.6	121.0
Agricultural Production	100 for '50-'52	139.2	143.7	102.8
Wholesale Price	100 for '55-'57	93.1	93.6	100.5
Consumer Price	100 for '60	101.0	107.3	106.2
Employment	100 for '55	160.6	174.9	108.6
Wages	100 for '55	133.3	150.1	112.6

The Christian Movement for Defending the Constitution

On April 30 the Christian Movement for Defending the Constitution was organized at the instance of Protestant leaders. The purpose of this movement was to mobilize Christians for gathering one million sig-

natures on the petition against amending the Constitution and to file them with the Diet.

What characterizes this movement is the fact that not only leftist Christian leaders, but also pastors and theologians deemed conservative became its promoters.

Those opposed to the Tokyo Christian Crusade in 1961 were called leftists Christians. Most of them had carried the brunt of the demonstrations against the Japan-American Security Treaty. This time the plan-makers and producers of this movement are surmised to contain some of these leftist Christians. However, the names which appeared on the manifesto that appealed to Christian circles for this movement were as follows :

Dr. Michio Kozaki (Pastor of Reinanzaka Church of the Kyodan)

Dr. Shogo Yamaya (Professor of Tokyo Union Seminary)

Dr. Hidenobu Kuwata (President of Tokyo Union Seminary)

Dr. Junichi Asano (Professor of Aoyama Gakuin University)

Rev. Gosaku Okada (Pastor of Denenchofu Church of Kyodan)

Rev. Kikaku Shimamura (Pastor of Fujimicho Church of the Kyodan)

This appeal obtained 225 nationally known Christians as its promoters. The committee for this movement was organized in May. It consists of 57 Christian leaders, the chairman being Dr. Shogo Yamaya, and the vice-chairman, Rev. Tamaki Uemura (ex-president of YWCA) and Toyohiko Hori (Professor of Tokyo University).

The purport of this movement as officially announced by the committee was as follows :

- “ 1. Recently voices for amending the Constitution became stronger. However, this Constitution was brought forth at the sacrifice of lives and wealth of our people and is based on the universal principles—peace, democracy and human rights. The Japanese people swore at the time of its promulgation that they would endeavour to realize its lofty ideals and purposes.
2. Within ten years after this Constitution was put in force the people have made a remarkable growth in every direction and consolidated the foundations of the new Japan. This is attributable to peace and freedom guaranteed by the Constitution.
- However, nowadays there is a move among some people for amending the Constitution for their partial benefit. We cannot overlook this, because this is quite a serious matter which concerns the freedom of faith and the basic truth of human existence.
3. Our decision in faith that we have to esteem peace and human right urges us to defend the Constitution and to oppose its amendment at this point of time.”

The purport is quite abstract, for it does not clarify their attitude toward rearmament which Article 9 of the Constitution prohibits. Here they indicate an ambiguous attitude, using a term “peace”.

The reason for their assuming such an ambiguous attitude is that they tried in this way to comprise as comprehensive a circle as possible. As opinions concerning rearmament are divided among Protestant leaders and moreover the political parties individual Christians support are different, clarifying the attitude toward rearmament would make unity in this movement

impossible.

Therefore the basic reason why this movement was widely accepted by the Christian circles is that Christians at large wish to preserve the perfect freedom of faith which they enjoy now. They are afraid that, if the Government takes initiative to amend the Constitution, the basic human rights will be more or less restricted and the rightist elements among the conservative people will be revived, giving rise to ultranationalism and state-Shintoism, which will involve retrenchment of the freedom of faith.

Such apprehension on the part of Protestant Christians is not groundless, for the writer has heard here and there some conservative people advocate ultranationalism or emperor-worship or state-Shintoism.

Therefore as to one point—defending the freedom of faith—Christians are able to act in unity. However, concerning Japan-American Security Treaty or rearmament, they cannot walk in the same path. Christians who have strong convictions cannot act blindly as the mass of politicians, labourers and students.

How powerful the Christian movement for defending the Constitution will become hereafter is a question. But at present Protestant Christians are united in supporting the slogan, “Don’t Change the Constitution”.

The Upper House Election

The Upper House election which took place on July 1, 1962 ended in the victory of the Liberal Democratic Party.

The results are as follows :

Local Electoral Districts

	Votes	Percentage	
Liberal-Democrats	17,112,985	47.13	(52.0)
Socialists	11,918,323	32.82	(34.1)
Democratic Socialists ...	2,649,423	7.30	(—)
Doshikai	128,834	0.35	(2.4)
Communists.....	1,760,249	4.85	(3.3)
Minor Party Groups.....	58,621	0.16	(0.5)
Independents	2,684,129	7.39	(7.7)
Total	36,312,565	100.00	(100.00)

National Electoral District

	Final Votes	Percentage	
Liberal-Democrats	16,581,219	46.38	(41.2)
Socialists	8,666,438	24.24	(26.5)
Democratic Socialists ...	1,899,715	5.31	(—)
Doshikai	1,660,433	4.64	(8.1)
Communists.....	1,123,902	3.14	(1.9)
Minor Party Groups.....	295,584	0.83	(2.5)
Independents	5,528,479	15.46	(19.8)
Total	37,755,770	100.00	(100.00)

Notes: Figures in parentheses are percentages in previous election.

Final Election Results

	National	Local	Total	Incum	Over- all Total	Prev. elec. Total
L.-D. P.	21(18)	48(46)	69(64)	73	142	137
S. P.	15(18)	22(18)	37(36)	29	66	65
D. S. P.	3(2)	1(7)	4(9)	7	11	16
Doshikai	2(6)	0(0)	2(6)	5	7	11
C. P.	2(1)	1(1)	3(2)	1	4	3
M. P. G.	0(0)	0(0)	0(0)	0	0	0
Independents	8(2)	4(2)	12(4)	8	20	12
Total	51(47)	76(74)	127(121)	123	250	244

Note—Figures in parentheses show the number of seats each party held among the contested 121 seats before the election. In addition six vacancies, four national and two local constituencies are being filled. That is, the total of contested House of Councillors seats in the election was 127.

What is conspicuous about the ballots is that Communists obtained 1,760,249 in the local electoral districts and 1,123,902 in the national electoral districts while they had gained 1,011,850 in the Lower House election held last year. The total votes cast in the last year's general election were 39,744,929. This time the total votes cast were 36,312,565 in the local electoral districts and 37,755,770 in the national electoral districts. This fact shows that the ballots cast for Communists increased almost seventy-five percent in the local election districts and about 13 per cent in the national electoral districts. As a result Communist members in the Upper House became four, adding one more through this election.

Another noteworthy fact is that the Democratic-Socialist Party lost five seats. As this party takes the middle way between left and right and seems to represent the most moderate element of people, it was supposed that the party would make a stride in its growth through this election. However, the party suffered a shattering defeat, indicating that people didn't support the party as much as expected.

Although the Socialist Party added one seat, totaling 66, it failed to obtain more than one-third of the total seats of the Upper House. Even if it makes coalition with Democratic-Socialists and Communists in checking the possible proposal by the Tories for amending the Constitution, they are incapable of crushing such intentions of the Tories so far as the Upper House is concerned.

The extraordinary feature of this election is the remarkable growth of Sokagakkai (a sect of Buddhism which has become influential within the past ten years). Nine candidates belonging to this sect ran in the election and all of them were elected. As there are six in-

cumbent members belonging to this sect, the Soka-gakkai came to have fifteen seats in the Upper House and replaced the Democratic-Socialist Party as the third party.

The Sokagakkai is said to have no definite platform of its own except "defending the Constitution." The extraordinary triumph it gained is attributable to its solid organization and rigid discipline for its members. It was rumoured that the Sakagakkai leaders persuaded its members or followers to cast ballots for its candidates, reasoning that they would be blessed if they do so and cursed if not.

Ten Christian statesmen including one Catholic stood as candidates. Six were elected. However, the greater part of the votes they obtained are surmised to be from non-Christians.

There still remains an unsolved problem-what the Japanese Christians ought to do in order to cleanse politics?

CHAPTER 2

THE INDIGENIZATION OF CHRISTIANITY

IN JAPAN

— An Analysis of its Approaches —
Kiyo Takeda Cho

Editor's Note : One of the dominate trends in the life of the Christian community in Japan in 1961 was a movement toward thorough indigenization into the life of this nation while at the same time seeking to transform the life of the nation. Mrs. Cho was asked to write on this theme. This article is a part of the introductory note of the essay "The Indigenization of Christianity in Japan—A Study of Dr. Inazo Nitobe's Thought" which was published in the book "Shisoshi no Hoho to Taisho—Nihon to Seio," or *The Methods and Objectives of History of Thought — Japan and the West*" (editor : Kiyo Takeda Cho; publisher : Sobunsha ; date : November 1961.)

"So Paul, standing in the middle of the Areopagus, said : Men of Athens, I perceive that in every way you are very religious. For as I passed along, and observed the objects of your worship, I found also an altar with this inscription, 'To an unknown god'. What therefore you worship as unknown, this I proclaim to you. The God who made the world and everything in it, being Lord of heaven and earth, does not live in shrines made by man, nor is he served by human hands, as though he needed anything, since he himself gives to all men life and breath and everything. And he made from one every nation of men to live on all the face of the earth, having determined allotted per-

iods and the boundaries of their habitation, that they should seek God, in the hope that they might feel after him and find him. Yet he is not far from each one of us, for 'In him we live and move and have our being'; as even some of your poets said, 'For we are indeed his offspring.' (Acts 17 : 22-28)

It might well be said that Japanese thought upon the impact of Western culture has experienced great changes in its contents, and that we find various patterns as to how Western culture was accepted. It is well known that one of the most general patterns through the period from the last days of the Tokugawa Government to the Meiji era was the adoption of only that knowledge and technology which was specifically separated from the spiritual essence of Western culture, as in such slogans as 'Japanese Spirit and Western Technique, Eastern Ethics and Western Science' and the like. One of the few cases in which the Japanese people tried to learn the spiritual essence of Western culture, which generally tended to be neglected, was the acceptance of Christianity. (There are some other cases such as that of Yukichi Fukuzawa who considered the "spirit of independence" to be the invisible, and 'number and reasoning' to be the visible essence of Western culture.) We find that the ways of indigenizing Christianity were never the same; i.e., we find at least five types or patterns. This is not solely a matter of difference in the ways of adopting a foreign religion but involves a polemical issue concerning the very essence of Christian thought itself being adopted in a pagan society. Protestantism was introduced to Japan as a foreign religion not later than the time of her opening to foreign intercourse. It has been an extremely difficult problem for these hundred years how

Christianity which originated in the Near East, and indigenized in Western culture and was introduced to Japan as a Western religion, embodied in Western culture, might make its roots go deep into the Japanese spiritual soil.

But what on earth does 'indigenization' mean? It naturally means that a religion or thought is accepted by a country or a culture and spreads its roots in people's minds and lives. But does it mean merely that it is so adapted or remodeled as to become suitable for a culture or the ways of thinking and patterns of living of a country so that it eventually comes to assimilate itself into a certain cultural soil (or be Japonized in this case)? Or does it mean that a particular foreign religion or thought changes only its methods and forms of presentation to adapt itself to the trends of thought and the patterns of life in a country where it is introduced? I do not think true indigenization of a religion or a thought means either of these two. But I think it means that, when Christianity as a prophetic religion is sown in Japanese soil and sends roots deep into it, it seems to die unto itself, changes the nature of the soil, confronts it with new values, and sprouts within it new life, by which a new culture, new thought, and new way of life grow up, as are exemplified by such parables as 'a grain of wheat', the 'salt of the earth', and the 'leaven'.

But the actual task of indigenization is never an easy one. Ever since Protestantism was introduced to this country in parallel to the opening of the country, it has toiled for a century to become indigenous in her soil only to have occasional frustrations. And the task of this religion in indigenization is at the same time a task related to establishing a concept of man as "person" and developing independent and responsible

men in the history of modern Japan.

In the present paper I want to take up and deal mainly with the types or patterns of indigenization as Christianity has taken root in the soil of Japan.

I believe that there are five ways in which Christianity has been adopted or indigenized in Japan. I am conscious of the danger of constructing oversimplified patterns. But let us classify the types tentatively as follows: first, the pattern of compromise or, simply, the compromising type (buried in compromise); second, the pattern of isolation or the isolated type (solitary in intolerance); third, the pattern of estrangement in resistance or the estranged type (seeking for Christian life paradoxically by leaving Christian doctrine or churches and becoming renegades), fourth, the pattern of confrontation or the confronting type; fifth, the pattern of indigenization, taking root in the soil, or the grafting type in its literal sense.

As is well known, the prohibition of Christianity was removed in 1873, but this removal was not a spontaneous policy of the Meiji Government. This was obviously the result to international intervention. In 1871 when Tomomi Iwakura and other ambassadors plenipotentiary left Japan for Europe, the U.S. Government urged the Japanese Government, in compensation for treaties on equal terms, to do away with the notice-boards of the 'prohibition of evil Christians.' Protestant churches seem to have been sailing before the favorable wind of Westernization following the Meiji Restoration. However, the importation of mere technology and knowledge, deprived of Christianity as a spiritual foundation of Western culture, was the general intention of both officials and the public, as is easily seen by such slogans as "Japanese Spirit and Western Technique" and "Eastern Ethics and Western Science". This is

partly because there were prejudice, fear, contempt for the 'evil Christians' which had been nurtured throughout history, and partly because the Meiji Government was afraid that Christianity might realize a republican form of government in Japan (as clearly recorded in the 'Diary of the Ministry of Education, No.1).

In spite of these facts, Christianity experienced a remarkable expansion between 1868 and 1887 so that in 1889, at its peak in the early period, the number of church members amounted to 28,977 and that of church buildings reached 274, and Christians were so high-spirited as to appear to be Christianizing the whole land with ease.

The proclamation of the Imperial Rescript for Education following the promulgation of the Meiji Constitution, however, revealed the fact that the foundation of the absolutistic imperial state was becoming fixed and that, at the same time, the policy for national education was directed by the Emperor's authority toward molding the Japanese people into the Emperor's loyal subjects. Taking the opportunities of Kanzo Uchimura's 'event of blasphemy' (1891), followed by the 'disputes on the conflict between education and religion — national education and Christianity' — (1892-1893), the denunciation of Christianity by Tetsujiro Inoue, a well known professor at Tokyo University, and other nationalists as well as by many Buddhists who were encouraged by these nationalists, became bitterer, and criticisms were heard that Christianity is opposed to the nation and the ethic of loyalty and filial duty. As a result, such phenomena occurred as people's casting stones at some church buildings in various places. Also an unyielding attack was made by Hiroyuki Kato who was then the president of Tokyo University and a well-known

materialist who adopted ideologically the doctrine of social organism, or social Darwinism. In his books such as *Waga Kokutai to Kirisutokyo* or 'Christianity and the Fundamental Character of Our Nation' (1940), *Meiso-teki Uchu-kan* or 'Confused Outlooks on the Universe' (1908), *Kirisutokyo to kyusu* or 'Christians in Perplexity' (1909), etc., he argued that religion makes a man superstitious and prevents scientific progress, and that the fundamental nature of this nation would not allow "its supremacy to become two-fold by people's worshipping the only true God besides the Emperor who *is* the Supreme Being". Thus he described the monstrous and harmful character of Christianity and advocated the importance of Emperor worship. An attack of this kind by the president of Tokyo University which was extremely influential in the formation of public opinion, led to the trend for schools to be reluctant to employ Christian graduates of teachers' training schools, thus placing them in a difficult situation.

These are only a few instances among many. The more prevalent the trend of ostracizing Christians as strangers and 'harmful to the country' became, the more difficult did the situation become for Christianity to take root in the soil of this country. This situation remained unchanged until the end of World War II, though there was temporarily a hopeful period in the Taisho era.

I must point out at first the fact that the problem of Christian indigenization in Japan is the problem to be pursued under such conditions as were mentioned above. A temptation in this kind of difficult and helpless situation is the tendency for Christians to try to demonstrate positively that Christianity is neither an anti-national religion nor is it contradictory to the

ethic of national loyalty and filial piety, but is adaptable to the Japanese nationality. The first type of compromise appears as a result of this tendency.

To illustrate an extreme case of this first type, there were some Christians who argued in the following way: when we consider the religious aspects of *Kojiki* and *Nihon-shoki*, Japan is conceived as a divine country endowed with special favors by the gods; but these gods are the same as the Christian God so that Christianity in itself can nourish the atmosphere of loyalty to the Emperor and devotion to the Fatherland. There were some Christians who in a syncretic attitude advocated Confucianistic Christianity, Buddhistic Christianity, Shintoistic Christianity so that they might make Christianity fit in the spiritual traditions of Japan and connect the one to the other. And there were also some groups which, at the time of the Chinese-Japanese War, went as far as Manchuria to encourage and evangelize soldiers in the battle fields, or people like Yoichi Honda, a well-known Methodist leader who advocated the arguments for such a war and supported it, or a group like the Kumiai Kyokai (Congregational) which having received some secret service funds from the government in Korea engaged in missionary work in Korea to make Koreans conscious of their being Japanese subjects.

This pattern of compromise begins with the endeavors to mitigate the antagonistic attitudes of people in the country who repudiated Christians as 'strangers,' and to help Christianity find a place in the heart and life of the people. But, in the course of emphasizing the importance of Christians' adaptation, this type unconsciously goes astray from the proper way only to flounder in Japanese muddy soil, so that Christianity here

becomes no longer a key for the solution of spiritual problems of the people but degenerates and loses its life and essence and is absorbed into the Japanese tradition. I would like to call this type 'a pattern (or type) of compromise'.

Secondly, another group of Christians who, being afraid to compromise on religious matters, either conceived of Christianity narrow-mindedly or looked for a way of retaining the purity of Christianity by staying away from those historical realities in Japan which might well remodel and domesticate it. This turned out to be a type of intolerance. I shall call this type a pattern of isolation or the 'isolated type'. People of this type put an emphasis on the establishment of Christian faith based on the study of theology which was imported from Christian countries in the West. They followed the rituals of western ways of life in so-called Christian countries and gave others an impression of their being exotic and westernized. They would stick to an avoidance of Japanese ways of thinking and living. Or they found the Christian life only in worship and fellowship in churches so that they did not endeavor to come into contact with the sinful world of the political, economic, social realms of this country. For instance, the "SCM Case" (Socialist Christian Movement) shows that, when a group of Christian youth who were interested in social problems participated in social movements and were arrested during the period of 1930-32, the churches were so closed-minded to society as to pay no attention to these youths. They indulged themselves in a study of transcendental theology without pursuing social justice based on Christian faith or without sharing the agony of the arrested. Indeed, there are sufficient reasons that, when

there is danger that the tendency to compromise might vitiate Christian truth, such an uncompromising isolation is at least tentatively needed for Christians to maintain the purity of the Christianity introduced into a heathen country and to establish this truth firmly in both Christianized individual souls and groups. But, if the church's isolation remains a mere isolation, its evangelism no longer functions as a work of evangelization so that it tends to have a lifeless faith or a skeleton of theology. When the Gospel, which judges and saves humanity and its history, is isolated from historical realities it becomes abstract. While the Gospel may appear to be in a pure form in the hearts of believers in the church, if it does not come in touch with the distorted actualities of history these historical realities remain outside the realm of salvation. Thus the pattern of isolation frequently, by staying away from areas of political, economic and social problems, becomes co-existent with them and unconsciously falls into dualism (in other words, it peacefully co-exists with different principles). It is not very different from the pattern of compromise after all.

Either the compromising type or the isolated type is obviously a failure as a way of indigenization of the Gospel.

But there is a third type—the pattern of separation. When Christianity is transplanted to a spiritually pagan soil like that of Japan, it frequently is distorted in various ways; e.g., Confucianistic ethical thought sometimes infiltrated into it, or some relics of the traditional family system slipped in. But there were men who could neither be hypocrites nor be ‘good boys’ settled snugly in Christian churches. They could not help proclaiming that they were dispensing with the churches. They tried to seek a life that would realize

Christian life in Japanese soil by seceding from the churches. Takeo Arishima who was regarded as a successor of Uchimura in the Mukyokai group and was a popular man of letters during Taisho period and sincere seeker for individual selfhood apparently was one of them.

The fourth type I would like to call the pattern of confrontation. From the old values and norms immanent in the spiritual tradition of Japan any elements that are incompatible with Christian truth were pulled out and Christianity was indigenized through confronting and fighting against them. But the issue which not only men of this type but all Christians were confronted with, because of their faith, was that of idol worship or pantheism (naturalistic panthesm rather than religious pantheism). Needless to say, to believe in the only absolute, transcendental, personal God is radically contradictory to the polytheism or pantheism which are frequently found among Japanese patterns of faith. Kanzo Uchimura on his conversion found himself set free from all the gods of all the shrines that he used to worship when he passed by them and was able to pass by the shrines without paying any attention to them. Masahise Uemura, a famous leader of the Presbyterian Church in Japan also got rid of making a vow to the shrine of Kiyomasa Kato. And Jo Neesima expressed the transformation of his view on God in his letter to his father, saying, "Japanese gods and Buddhas are made of wood, copper, iron, stone, paper, and the like. They can neither see through their eyes nor hear through their ears nor eat through their mouths...it is obvious that they do not have spirits in them...this one and true God, however, is the only God in heaven and on earth."

Conversion to belief in the one true God is

what all Christians, of course, commonly experience. However, there were people like, Hiromichi Kozaki and Danjo Ebina who were educated in the atmosphere of the Yomeigaku school of Confucianism and accepted Christian faith as the completion of Confucianism rather than as a completely new faith separate from Confucian belief. There were men of the type that experienced the new faith distinctly and separately from any other. For instance, some people who were converted to Christianity in the Meiji era threw into the river those household shrines and Buddhist altars which were supposed to symbolize their family religion. They also refused to be regarded as parishioners of the Shinto shrines which played a central role in village communities, so they frequently were ostracized by the villagers and had their homes put on fire. This sort of confrontation with polythesim meant an emancipation from man-made idols and the various authorities in everyday life. The case of Kanzo Uchimura's 'blasphemy' which attracted such attention in 1891 and the case of Mashisa Uemura, Gien Kashiwagi, a pastor of Annaka (the home of Niishima), and others who claimed that a political monarch should not interfere in the realm of conscience and that, if they were compelled to worship the Emperor as a religious god, "we could not help opposing it to death", were only a few cases among many.

They resisted strongly against the family system, the village community and nationalism which totality took precedence over the individual, and resisted also the absolutization of a particular person at the top of the social pyramid. They struggled for strengthening their ideas that man is a personal agent in the realization of a new personal community bound together by Christian fellowship. Men of this confronting type

were the central power among Christians in Japan.

The fifth type, the pattern of grafting, also seeks positive indigenization, but it seeks it not in the same way as the confronting type which scraped out un-Christian elements of old norms and confronted them directly. Rather, it chooses elements that are regarded as potential seeds and are immanent in the spiritual tradition of Japan, and tries to bring about fruition of Christian truth from them. Though it considers confrontation as one of its basic tasks, it does not in fact do this directly but grafts a new life on the potential stumps which are connected with the traditional soil, so that live fruit may be brought about from the interaction between new and old elements.

For instance, one prototype of the approach to the attempt of the grafting type is seen in Kanzo Uchimura's *Daihyoteki Nihonjin* (Representative Japanese). He wrote in the preface of the German edition of this book as follows: "This book does not reveal myself at present. But it reveals the trunk of the stump upon which I, as a Christian, was grafted. I thank my God that I did not come into this world as a naked savage. Before my mother conceived me in her womb, I had been formed under various influences. God's hand of selection has worked upon our nation for some two thousand years, and selected me as a servant to our Lord Jesus Christ. I have been taught what a religion is, not by foreign Christian missionaries, but by those respected men such as Nichiren, Honen, Rennyo and others who let my elders and me know the essence of religion. Many Toju Nakaes were our teachers, many Yozan Uesugis were our social lords, many Sontoku Ninomiyas were our agricultural leaders, and many Takamori Saigos were our statesmen; so was I brought up to be called by the divine man of Nazareth and

to bow at his feet. One should not believe that a nation or an individual could be converted in a day. Conversion in its true meaning is a task for centuries. The words of Walt Whitman, one of the greatest Americans, that:

The preparation for me was infinite;

The arms that helped me were genuine and kind' is true." (*Uchimura Kanzo Chosaku-shu*, or Works of Uchimura Kanzo, Vol.16.)

In this book, Uchimura as a Christian selected five persons as stumps to which he himself was grafted in such a way that his judgment of values based on Christian faith should analogically be clarified by each person's specific character, dug out of the Japanese spiritual ground and seen through the lenses of his own conscious values. They are: Takamori Saigo as a man respecting Heaven and loving men and a prophetic statesman of the new Japan who did not hesitate to die for righteousness, Yozan Uesugi as a enlightened feudal lord who attempted a social revolution that there might be no one who lives on his own labor, Sontoku Ninomiya as a farmer-sage who argued that "the best work is not done by a man who works most but by a man with the most noble motive," Toju Nakae as a local teacher who distinguished the eternally existent truth ("way" or *logos*) from artificial laws (jurisprudence or *nomos*) and claimed that only the former is to be relied on, and Nichiren, the saint, as a Buddhist monk of firm faith who was never afraid of political authorities. Through this kind of work Uchimura attempted grafting Christianity upon the potential values immanent in the spiritual tradition in Japan. As is fragmentarily touched upon above, he can be regarded as a man of the confronting type and as a man of the grafting type. Thus, his characteristic

can be said to consist of a peculiar prophetic Christian faith in combining the two types. In *Nippon no Tenshoku* or Japan's Calling he says, "When a Japanese believes in Christianity in a serious and independent way, he is a Japanese Christian and his Christianity is a Japanese Christianity. The reason is very simple. A Japanese Christian does not engross the whole of Christianity, nor does he create a new Christianity by becoming a Christian. He is a Japanese, and he is a Christian. He is, therefore a Japanese Christian. He never ceases to be a Japanese by becoming a Christian. If a Japanese should become an American or an English or an indefinitely generalized man, he is neither a true Japanese nor a true Christian" (Kadokawa Bunko Paperback Edition, pp.104-55). Here we find clearly a characteristic statement of the grafting type in Uchimura.

When we think over what type of Christians in Japan was most prevalent, it is needless to say that we seldom find a single type of those about which I mentioned above, but rather combinations of various types, i.e. a combination of the confronting and grafting types, (few were successful in combining both, but in the sense that they seriously aimed at indigenization of Christianity in Japan, this is the most orthodox type in this country), a type which supposedly was the type of confrontation but in fact turned out to be the type of isolation, a type which tended to become the grafting type but in fact became the type of compromise, and various patterns of combination.

However, not only the problem of the relationship between Christianity and Japanese culture but also the relation between Christ and culture is a problem of what might be called 'the eternal dialogue'. Richard Niebuhr, in his *Christ and Culture* (1951), presented

five typical positions with respect to the relationship between Christ and culture throughout the history of Christianity. The first is the position of 'Christ against culture, (e.g., the opposition to Greek and Roman cultures), the second is the 'Christ of culture' or unification of Christ and culture (e.g., the idea of Christian culture in the West), the third is the 'Christ above culture', to be understood, however, as a synthesis of Christ and culture, both having two aspects of continuity and discrepancy to be synthesized (e.g., the case of Thomas Aquinas), the fourth is 'Christ and culture in paradox' in which both constitute two opposite poles in tension or paradox (e.g., the case of Luther), and the fifth is 'Christ, the transformer of culture' which considers Christ to be not the Lord only for Christians and their churches but for this whole world, who brings a new meaning to the culture and the society of all mankind; namely, the Lord who accomplishes the conversion and reformation of culture and society (e.g., Augustine or Calvin). There is no direct relation between Niebuhr's classification and mine; my classification of five ways of indigenizing Christianity in Japan was made by a particular standard in conformity to the actual cases of indigenization of Christianity in Japan and was quite independent of Niebuhr's.

If, however, we dare to look for the relation between his classification and mine in an attempt to see a corresponding relation of the general and universal problem of 'Christ and culture' to the particular problems of Christianity in Japan, we shall be able to draw lines of interrelation as follows:

The first type of compromise that I mentioned above is likely to correspond to Niebuhr's second position of identifying Christ with culture (of course, compromise

with a pagan culture and the secularization of Christianity are radically different from each other), and my second type of isolation to his first position of 'Christ against culture'. But my fourth type of confrontation may contain his first position to some extent and correspond more closely to his fourth one of paradoxical tension. And my fifth type of grafting may be in the closest interrelation to his fifth position of 'Christ, the transformer of culture'. The fourth type of confrontation may be said to reveal the rigid aspect of transformation in the 'Christ the transformer of culture'. Niebuhr's third position the Thomistic position tends to become the pattern of compromise in Japan, but in some cases will become the grafting type. The third type that I mentioned, viz., the type of estrangement in resistance is not included in any of Niebuhr's classifications. It is probably a type that is revealed by a group of peculiar, if not original, Japanese renegades, who were sincere seekers after truth but were not satisfied with Japanese types of compromise or isolation nor able to understand the constructive aspect of confrontation nor could stand the severity of its moral principles but finally lost their ways in the difficulty of searching for the way of the grafting type.

CHAPTER 3

QUICKENING TOWARD THE NEW AGE

By Ichiji Yokota

Commenting on Japanese Christianity today, a literary critic said, "Christianity in Japan was once supported by the intellectual class in the urban areas, but it has lost its rootage in this class today. They are no longer interested in this religion." Explaining the background for this comment, he added, "Christianity in Japan is lacking in understanding of Japanese culture and other religions. There are several problems awaiting solution in Christian theological education. Besides, making the situation worse is the fact that Christians in Japanese society constitute only a small minority and are far short of exerting a substantial influence. Christianity itself is accepted by these believers not as a vital force transforming their lives in a religious direction, but merely as a body of knowledge."

In fact, Protestantism in Japan represents only a small group of people. Statistically, the number of Protestant Christians has increased two-fold in the past ten years. But the total number of church members including all Protestant denominations is still only 403,846 as of the end of March 1962 according to the *Kirisutokyo Nenkan* (Christian Year Book) published by the Christ Weekly News Company. The figure means only 0.4 per cent of the nation's 90 million population. In other words, it means that there are only four Protestants among every 1,000 Japanese.

Despite this fact, as many as 2,500,000 copies of

the Bible are sold in Japan every year. What does this fact indicate? It seems to me that the Bible is demanded by the general public not as the book of faith or the Word of God, but merely as literature or as important reading matter for intellectual people. The same is true of theological education in Japan. The standard of theological study in Japan compares quite well with that in Europe and America, but regretfully, it is not theology for the sake of evangelism, but theology for the sake of study that is highly estimated abroad. In this sense, it may be said that theology in Japan is divorced from the real evangelism of the church. Needless to say, a Christian church or a denomination is not a cultural organization, but a religious organization that is entrusted with the task of evangelism. In its early period (about a century ago), Japanese Christianity played the role of pioneer in the Westernization of Japanese civilization through the efforts of outstanding foreign missionaries and eminent Japanese Christian pioneers. In that period, Christianity was the instigator not only of evangelism but of moral education and social work in this country. While the various other religions existing in that age were concerned only with ceremonies for the dead, Christianity, despite being generally regarded as foreign was recognized as a vital religion that gave power to living persons, and thus produced many able and talented persons. Today, 100 years after it first came to Japan, Christianity, though the concept of its being an alien religion has already disappeared, is now considered only one of Japan's many existing religions and no more or less than that. Increase of church membership has come to be regarded only as a means of making church finance easier.

Not only Christian churches, but Christian schools, which used to be called "mission schools," have become simply educational institutions mass-producing students. The better known these schools are, the more they are forfeiting their Christian influence. Those who try to enter such Christian schools do not necessarily wish to be educated in a Christian way of life. They wish to enter these schools simply because the schools happen to be famous and their graduates have been employed by business firms at higher rates than those of other schools. Christian social work institutions, which are supposed to be places for practising the love of Christ, have in fact been reduced to mere social welfare organizations which are playing only a partial role in the whole setup of the nation's welfare policy. The larger these institutions are in scale, the more they become influential social organizations but they have already lost the original Christian spirit that motivated their establishment. Furthermore, in the fields of music, fine arts, literature, labor and social movements also, Christianity used to play an important role as a pioneer, but today it has not only lost its ability to take the lead but also even fails to keep up with the phenomenal progress of these cultural and social movements which are now largely moved by a secular spirit. All these factors have deprived Christianity of its appeal. The present sluggishness of Japanese Christianity is largely due to these unfavorable facts.

Some believe that the reason for the lack of growth and sluggishness of Christianity in Japan is the particular cultural soil and the specific mentality of the Japanese people which permitted the acceptance of Christianity only in certain forms. This seems, however, to be only an excuse for those who try to shift respon-

sibility on to others without examining themselves.

Toward this situation of Japanese Christianity in general, the churches and denominations are not necessarily indifferent. There are already indications that, dissatisfied with the present status of Christianity in this country, a general attitude has been found since about the time of the Protestant centennial of trying to work out an effective strategy for evangelism, which would suit the needs of the new age.

The Council of Co-operation has set up a study committee on how most effectively to promote evangelism in Japan through the multi-fold cooperation of the United Church of Christ, Christian schools, Christian social work institutions and foreign missionary groups. In this connection, many regional conferences were held in 1961 and a national conference is scheduled to be held in this autumn.

The United Church of Christ in Japan also held a study conference in October 1961 to work out its basic policy of evangelism as it begins the second century of Protestant evangelism. The conference put stress on the renewal of the churches in this newly decided basic policy of evangelism.

The Lutheran churches in Japan in October, 1961 made a Declaration of Intention to Unite into the Japan Evangelical Lutheran Church. The inaugural assembly of the new church is scheduled to be held in Tokyo in autumn 1962.

The Japan Baptist Convention, with a view to strengthening its "New Life Movement," has called Dr. Billy Graham, "the evangelist of the century," and other Baptist evangelists from America for assistance.

All churches and denominations are exerting efforts to meet the evangelical requirements of the new era

and Christian schools also are examining what their essential mission should be.

Despite all these efforts, what is the reason why Japanese Christianity is stagnant in comparison with many newly risen religious sects such as Rissho Koseikai, Sokagakkai and others which are making rapid expansion?

A famous university professor of economics said, "All the problems which Christianity confront today can be reduced to a single basic economic problem." As is already widely known, the remarkable growth of the Japanese economy in recent years has phenomenally raised the standard of living of the people. Eighty per cent of urban households have TV sets and even in the rural areas there are 48 TV sets in every 100 homes. A shortage of labor is an acute problem for almost every Japanese concern. On the other hand, church finances are still left far behind this prosperity and are in an extremely poor condition. According to some itinerant preachers in the rural regions, most of the churches observe worship service with only 20 to 30 attendants. Pastors serving these churches receive a monthly salary of only 10,000 to 15,000 yen on the average. This is just about equivalent to the starting salary of a high school graduate. In order to secure a minimum living standard for his family, a pastor is obliged to do some side work. Pastors in this category work as school teachers, home tutors or office employees. Even kindergartens and nurseries run by churches have become means to sustain church finance rather than institutions to give Christian education to children. This is apparent in the fact that there take place not a few problems in these kindergartens and nurseries as if they are not run by Christian churches.

Although there are several reasons for the recent sudden decline in the number of church school pupils, the most notable cause is that the pastor, who manages a church and its attached kindergarten, seems to have lost passion to concentrate his energy on the management of the church school which does not add anything financially to the church. The church school has thus come to have insufficient attractiveness to capture the interest of young people.

Just as there is a big differential in the wages of workers in large and small enterprises in Japan where a highly capitalistic system has taken deep root in the social structure during the 17 years since the war, there is a large gap of income between large urban churches and small rural ones. Though not affluent, the finances of large urban churches face no major difficulties. In the case of small pioneering churches in rural communities, the pastor, despite his passion for education of youth, is obliged to give much of his time to increase family earnings by doing side work. The financial aid extended by the district or denominational headquarters to which his church belongs is almost negligible and, of course, not enough to sustain his household.

Dr. Stanley Jones, who conducted a nation-wide evangelistic tour in Japan in September 1961, in spite of his venerable age of 77, has aptly commented, "Japanese churches are certainly alive, but they do not move at all." Confronted by many problems, the Protestant churches and denominations in Japan have now come to a standstill.

Evangelism in Japan, as Protestantism has entered the second century of its activity, in a new Japanese society which is undergoing drastic change, is faced with extremely difficult problems which the churches

have to tackle. What should the churches do under these circumstances? There is a great pile of problems to be solved immediately both inside and outside the churches. The renewal of the churches, evangelism by laymen, the improvement of theological education and the role and remuneration of ministers must be considered. But, most important of all is that all Christians should be united in spirit and become conscious of their responsibilities. The sectarian tendency of Japanese Protestantism is most vividly illustrated in the facts that only some 400,000 Protestant Christians are divided into as many as 89 different denominations and sects, and furthermore, that many foreign missionaries also are split apart from each other by forming 27 mission groups in this small island country. The advance of evangelism in Japan is hindered by the isolationism of some Japanese Christians who, even in the same denomination, are reluctant to share the pains of their suffering brothers. Even as a minority with the small strength of only 400,000 members, Japanese Protestants can achieve great things, if they act as the salt of the earth and the conscience of society. All Christians must preach the Gospel to all people in obedience to the Lord's orders. As Toyohiko Kagawa once said, "We need to preach God before we preach the Gospel in Japan," isn't it necessary for us to "preach true democracy before preaching God?"

As Dr. Hendrick Kraemer pointed out, "To preach democracy is evangelism in Japan." It is basic to Christian evangelism that men come to know the preciousness of human life, that the personality of every person be highly respected, and that the freedom of man be maintained. Japanese society expects Christianity to act for these causes.

If Japanese Christianity today is to preach what true democracy is through its churches, schools and institutions, just as early Japanese Christians showed their passion in fiercely breaking down the feudal system and bravely introducing Western civilization, it will certainly not only give new directions for individual and domestic lives of people, but also shine as a new "light" to both the Japanese people and their society which have lost their moral backbones by the defeat in the last war.

II THE CRISTIAN MOVEMENT

CHAPTER 4

CHRISTIAN EDUCATION IN JAPAN

by Senji Tsuru

Education and Evangelism

As it is well known, Christian evangelistic work in Japan was started in 1858, just about 100 years ago. However, as Christianity then was strictly banned as a heretical religion, the pioneering foreign missionaries could not find any direct means of evangelism. They, therefore, engaged solely in learning the Japanese language, while they tried to educate Japanese young people by opening private schools. Both Samuel R. Brown and J.C. Hepburn had had about 10 years' experience in educating young people in Macao, China, before they came to Japan. G.H.F. Verbeck was also engaged in education at Oberlin, in the United States, before leaving for Japan. Deeply impressed by the aspiration for self-improvement and the high intelligence of Japanese young people, they devoted themselves to education for them.

Even during the period of national isolation prior to the Meiji era, the Japanese people could come in contact with the glow of Western civilization through the visiting Dutch and they were eager to know more about it. There were even several Japanese young people who escaped to study abroad before the Meiji era. Into the private schools of those first missionaries entered the most progressive and promising young men from samurai families of that time.

Thus the activities undertaken by those missionaries included education, Bible translation and evangelism. They first started with education, then proceeded to Bible translation and finally engaged in full-fledged

evangelistic work after the governmental ban on Christianity was lifted. But these activities were by no means conducted separately. The fact that evangelism was carried out in and through education can be seen in the history of the three Christian groups formed in Kanagawa, Kumamoto and Sapporo, which will be dealt with later in this article.

100 Year of Christian Education

Christian education in the past 100 years can be roughly divided into the following three periods:

First Period: 1859–1880. Missionaries took the initiative in Christian education.

Second Period: 1880–1940. Christian education was conducted through the cooperation of both Japanese and foreign educators.

Third Period: 1940–1962. With the outbreak of the last war, foreign missionaries evacuated from Japan. Since then, Japanese educators have been continuously taking the initiative.

Christian education in its early period centered around the three areas of Kanagawa, Kumamoto (including Nagasaki) and Sapporo. Education in Kumamoto and Sapporo was conducted by such laymen educators as Janes and Clark, while that in Kanagawa and Nagasaki was carried out by missionaries.

Christian education, evangelism and church activity are complementary to one other. They must go hand in hand. Wherever an educational institution is, there must be Christian evangelism, and they must develop together.

Distribution of Educational Institutions

Christian education in Japan is centered in two

regions: the Kanto and Kansai area. These two centers are followed in the number of schools by the three cities of Fukuoka, Nagoya and Sendai.

In the Kanto area there are such Christian schools as Aoyama Gakuin, Toyo Eiwa Gakuin, Seibi Gaku-en, Yokosuka Gakuen, Rikkyo Gakuin, Koran Girls' School, Meiji Gakuin, Joshi Gakuin, Ferris Jogakuin, Yokohama Kyoritsu Gakuen, Obirin Gakuin, Niijima Gakuin, Kanto Gakuin, Soshin Gakuen, Friend Gakuen, Sei Gakuen, Tokyo Women's College, Keisen Jogakuen, Nippon Deaf and Dumb School, International Christian University, Lutheran Theological Seminary, Tokyo Union Theological Seminary, Biblical Seminary, Tsukurukawa School for Rural Evangelism, and others.

Christian schools in the Kansai area include Doshisha, Baika Gakuen, Kobe Jogakuin, Kansei Gakuin, Keimei Gakuen, Seiwa Women's Junior College, Heian Jogakuin, Hinomoto Jogakuin, Momoyama Gakuin, Poole Jogakuin, Shoei Gakuen, Shoin Gaku-en, Osaka Jogakuin, etc.

Figures of Christian Education

The number of Christian schools in Japan totals 230, for which 5,600 teachers work educating 166,000 students and pupils. Of these, universities and colleges number 39, including graduate schools, junior colleges and nine theological seminaries and schools. University and college professors amount to 2,400 working for 72,700 students. More than 40 per cent of these professors are Christian, while among students only about 10 per cent are Christian. It is difficult for Christian universities to be staffed with all Christian professors, since they have to have specialists for each course of study. It is not necessarily a dis-

couraging fact that only a small per cent of the students are converted to Christianity during their school years. As one high official at the Education Ministry has said, "Even though Christians in Japan total only about 400,000, their social influence and strength are well equal to a population of 5,000,000." In this sense, the influence and results wrought by Christian education upon young men and women are by no means negligible. The supreme mission of a Christian university is to send into society promising and able persons, to build up leaders for the new age, and to contribute to the nation many persons of talent who have a world-wide and international vision and can well perform, in both spirit and practice, reconciliation and cooperation with all the people of the world.

Christian secondary education in Japan is in a better condition as compared with other levels of education. Most of the Christian secondary educational institutions have both junior and senior high schools. The number of these schools is 124, of which more than half are girls' schools. About 3,000 teachers work for these schools which accommodate a total number of 87,000 pupils. Seventy per cent of these teachers are Christian, while Christian pupils amount to roughly 20 per cent. In some of these schools, however, the number of Christian pupils increases to 30 to 40 per cent of the total enrollment by the time of their graduation.

Almost every one of these schools has a long history and tradition and enjoys a high reputation. They are fairly well staffed with good teachers and equipped with modern facilities. The content of the courses at these schools is also of a very high standard. The only weak point is that they lack good teachers for the courses of science, mathematics and athletics.

These schools, however, are financed quite well through pupils' tuitions. But in order to secure enough income, they are apt to permit the enrollment of pupils in numbers beyond their capacity. In the near future, however, there may be some difficulty for some Christian secondary schools to recruit a sufficient number of pupils to sustain their finances.

Among Christian primary schools and kindergartens, 20 institutions are members of the Association of Christian Schools. All combined, they have 220 teachers and 5,000 children. All of these teachers are baptized Christians or seekers. Most of these children are from middle-class families. These primary educational institutions have assumed a leading position among primary schools and kindergartens. They also enjoy a high reputation. In addition to these independent institutions, it is estimated that there are several hundred kindergartens which are attached to Christian churches.

There are several more schools which are not directly affiliated with the Association of Christian Schools but are quite deeply influenced by Christianity and really run on the basis of the Christian spirit. Such schools include Jiyu Gakuen, Tamagawa Gakuen, Tsudajuku Women's College, Gyukusei Gakuen, Yokohama Gakuen, and night schools of both the YMCA and the YWCA.

Missionaries, both men and women, who engage in school education number 250.

Outlook for Christian Education

The world is now entering a new age. Christian education must meet and respond to the expectations and demands of the world in this new age. Most of

the Japanese Christian universities, however, are deficient or otherwise very poor in such courses as philosophy, medicine, agriculture, science, fine arts, athletics, engineering, fisheries, etc. Most of these schools are, regrettably, unpopular in general. Besides, they seem to lack the spirit of self-respect. Some of them seem to be possessed by an inferiority complex. They appear inferior in all these respects to Roman Catholic schools. This is partially due to the fact that, except for some schools, they are deficient or incomplete in size of campus, dormitories, large auditoriums, gymnasiums, swimming pools, laboratories, etc. Besides, students are so numerous in proportion to the number of teachers that religious education is in many cases conducted just for the sake of form. Although alumni of these universities are not necessarily financially limited they seem to lack zeal for their alma mater.

Christian education is now at the crossroads. At this moment Christian education must start afresh by revising its ideas and projects. Whether Christian education succeeds or fails, I think, is fundamentally up to the quality, confidence and willingness of the teachers.

Now we keenly feel that we must build up people of good character who will bear the burden of the world, heal the sickness of mankind by devoting themselves, and volunteering without selfish motives in the causes of study, social work and evangelism.

CHAPTER 5

PROGRESS OF THE STUDENT CHRISTIAN MOVEMENT

by Hajime Fujimori

The SCM during 1961, having passed through no such period of violence as the demonstrations against the Mutual Security Pact in the previous year, seems to have had an uneventful year. Throughout the last year the SCM has concerned itself in particular with the way of life of the "student Christian." When we say "to bear witness, living in reality," this reality is naturally found in history and society. But this reality for the SCM is also the reality of being a student; this is to be found within the universities in the midst of Japanese society today; and this reality includes the question of the study which is to be done within the universities. In a word this means that we should recognize consciously, as students, the task which is imposed upon our society today.

Then what is the real situation of the universities in Japan? When the world entered the age of technological revolution, the traditional character of the university also had to be changed and the consciousness and functions of the university had to be reshaped. Such a situation of the university is not exceptional in the universities in Japan. The problems which arise from such a situation may be summarised in the following six points: (1) As a result of the increase in the number of universities and students the traditional concept of the "student" is no longer accepted; confronted by the newly appeared "mass student," we are required to reexamine such traditional expressions as "training and cooperation as students"

or "creative elite." (2) There is a radical change of character of the university ; in answer to the demands of society, the universities today seem to try to produce "professional" specialists rather than scholars. (3) The structure, system and organization of the university and study has become increasingly complicated. It is demanded that we should try to produce a new type of person who will be possessed with a sense of responsibility for reality as a whole, and at the same time we are expected to reestablish a system in which it would be possible for this to be done. (4) The idea that a university must be a community is now breaking down. The university has ceased to be a "community" and personal relationship is restricted in it and teachers and students have lost the power to communicate with each other. (5) We may say that the general attitude of people in the university toward religion is one of indifference, having no definite point-of-view. This is secularism and the other side of it is nihilism. But this does not mean that there is no religious questioning in the universities ; the question of "hope to live by" is always asked. (6) Universities have failed to stand in the proper place in the upheaval of political and social movements today. In its participation in politics, the university is losing its own inheritance and being tossed about by the violent movement of history. And this raises the question of the "student movement."

(1) Concerning the relationship between the university and society, we find no consistency in the idea that it is the duty and responsibility of the university to be the matrix and kernel of social betterment and reform over against the idea (which is by no means justifiable) which was held in the pre-war universities

that an university should be an ivory-tower, isolating itself from society. Even though a student movement were to start at the first from the idea of the university as an institution serving the cause of social betterment, if it fails it would change so easily into the idea of the university as an ivory-tower. In such confusion and incoherence there is apparent one important aspect of the problem of the university today.

(2) The problem of theoretical inconsistency is linked with a sort of mysticism and authoritarianism of knowledge. It seems like the German ideology in its distorted sense. Instead of humility and a pious attitude in searching for truth, there is a misunderstanding of making the university omnipotent.

(3) It ought to be a characteristic of the university to be a place of dialogue in which absoluteness of ideology would be transformed into relativity of theory, paying respect to the standpoint of each other and learning from each other. Does not the university in Japan lack the will to establish such a dialogue and reconciliation between ideas?

What the SCM has recognized as the way of participation in its task is listening to the living word of God, i.e. what God is doing in our universities, in the secularized university of today. The Student Christian Movement in Japan is divided into two categories; one is a campus movement like the Student-YMCA or YWCA and the Inter-Varsity Fellowship. The other consists of student centers or other communities under the management of the various denominations and churches. As to the YMCA and YWCA, there are 135 university YMCAs and YWCAs and SCAs associated with the national movement and about 50 non-associated Student-Y's. The total members are about 4000.

The Student-Y is defined as a community whose mission is to bear witness to the Gospel in the university. It has the following five fields of activity which are related with each other: (1) Bible study, (2) student evangelism, (3) university problems, (4) political and social problems and (5) the Life and Mission of the Church. It is increasingly aware that unless those fields have coherency as a whole within the organization, the activity would become less meaningful. So the problems of organization are extensively discussed.

The Outline of the Activities in 1961

(A) National Student Council of the YM & YWCA.

(1) The 9th National Student Council was held in Osaka in January with study sessions on the following topics: "Bible Study in the SCM," "Significance and Task of the Christian Community in the University," "Student Evangelism—The Problem of Communication Among Students," and "The Concern and Attitude of the SCM for Political and Social Problems." The Council also had minor committees on "Student Organizations" "Cooperative Relations with Leaders," "Student-Y Dormitory and Hall," "The SCM in Christian Universities," "Relationship to Other Christian Communities in the University," "The Student-Y News," "Summer Meetings and Conferences," and so forth. In the study sessions their primary concern was with worship and Bible study in the SCM. They expressed the general opinion that their methodology should be evangelistic and to seek precisely for the unity between the religious motif and the actual motif in the life of the SCM.

The National Student Council, on the basis of this

general opinion, made preparations for the Joint Meeting of Student-YMCA Summer School and the Student-YWCA National Student Conference in August. They chose as the theme of the meeting "Life ; Trying to be Christian as a Student". Thus it tried to put the above methodology into effect, seeking for the essentials of university life as distinct from non-university life, aiming for self-understanding and responsibility on the part of students who have found these essentials by their own free will. Therefore, the meeting on one hand took part in a study to seek for the objective and concrete features of the university in Japan, and on the other hand they sought in the Bible Study, which was led by Mr. Takenosuke Miyamoto, for a real understanding of the Gospel. The meeting had Mr. Nobuo Watanabe as Chaplain and studied about ecumenical worship and the conduct of prayer meetings. Lectures were given on "The University in Japanese Society" by Mr. Mikio Sumiya, "The Idea of the University in the Modern Age and Its Criticism" by Mr. Naruo Matsukawa and "The Meaning of Study" by Mr. Hideyasu Nakagawa and Mr. Hajime Narumi. In the study sessions the following topics were discussed: 1. The Function of the University—University and Society; 2. Autonomy and Freedom of the University; 3. The University in the Age of Technological Revolution; 4. Cooperation between University and Society; 5. The Student Movement; 6. Problems of Christian Universities; 7. Characteristics of the Universities in Rural Areas; 8. Problems of the Liberal Arts; 9. Activity of Circles and Student-Y in the Formation of Personality. As it was the 70th Student-YMCA Summer School, they studied the history of the SCM under Prof. Ken Ishihara, a senior member. The total attendants were 194 and

24 leaders, including overseas visitors from Korea, USA, The Philippines, and China.

(2) The Local Student-YMCA Summer Schools : The followings are the places and the topics of study : Hokkaido- "What Is Faith?" Tohoku- "The Self in Fellowship," Kanto- "To Live on the Biblical Basis and to Live as Student," Tokai- "The Task of a Student Christian," Kinki- "Christ and I, Intelligence in the Lord," Chugoku & Shikoku- "The Student Christian, Living in Reality" and Kyushu- "The Lord and I, Living as a Student in Reality." The total attendants were over 500.

(3) The major activity of the National Student Council of YM & YWCA since last fall was to establish the methodology which was held in the last year. Some in the Summer School expressed an opinion that a Christian in his cognition should take *methodiscer atheismus* or an atheistic method. But this assertion was criticized as being nothing but an application of natural philosophy. Therefore the National Student Council had to make clear what it means by being objective and scientific in cognition of history. So since the 10th Council in January this year, the major subject of the discussion has been around the problems of methodology. The Joint Meeting of this year will be trying to take over this subject and understand the meaning of the problems of student in the context of the concrete life as a whole under the theme of "Our Society and the Student."

(B) The Activities of University Teachers.

The SCM, which tries to discover the answer to the general question of "faith and reality" within

the university, confronted with the crisis of the university and learning has insisted on the restoration of intelligence in the name of faith. This means that faith is not expressed as such in a Christian student but it should be embodied in academic form and yet it should be placed in the methodology of study. In order to accomplish this basic purpose the Student-Y organized the University Commission in 1949. Last year the Division of Humanities of the Commission published *The University and the Person* (*Daigaku to Ningen*). The Division of Social Science is also ready to publish a similar study. This Commission, having accomplished its primary responsibility, is now in process of organizing The Japan Christian Scholars Fellowship. It was decided to organize this Fellowship on basis of the resolution of the University Teachers Conference which was held last summer at Gotemba, Tozanso. This resolution reads :

“We, as Christians engaged in studying and teaching in the universities, gathered together for three days from August 19 to 21, 1961, at Gotemba, Tozanso have discussed about the problems of universities today and our responsibility. We recognize the fact that the sovereignty of our Lord Jesus Christ has reached even into the universities although it might be in a hidden way, and feel that now is the time to bear witness to this fact.

Therefore we must make the methodology in each fields of study more accurate while we must avoid dogmatizing any one of the methodologies. We also, as those who have responded to Christ, must live together with our neighbors in our studying itself and in universities in which we are alienated and for the society full of problems inside and outside of the universities.

In order that we may fulfill such responsibility which all of us ought to bear, the Christian teachers and scholars have found that it should be most suitable to establish a Fellowship in the Lord within the universities and extend our activity of witnessing while due consideration would be given to its connection with the SCM."

Thus now the Committee of Preparation for the Organization of the Christian Scholars' Fellowship has started its work and it has sent the invitation to more than 2000 Christian teachers. So an autonomous movement of teachers and scholars which corresponds to the SCM is now ready to start.

(C) The Communication Between Japan and Korean Student Christians.

Since the end of the war, the SCM in Japan has prayed for the restoration of friendship with the SCM in Korea, i.e. the Korean Student Christian Council. Even during the period when movement between these two countries was impossible, they tried to contact with each other through every possible ways. But finally last year they had many visitors from both sides. By the spring of this year the numbers of official visitors to Japan have been 13 and the visitors to Korea have been 9, including leaders and students. This communication will be extended further. In this connection, there has started an attempt for making friendship with the overseas students in this country, especially Koreans.

(D) The Life and Mission of the Church Project.

This is a project originally started in the World Student Christian Federation. But it has a special

significance when it is done in Japan. The SCM is one of the communities in Japan which has searched for the meaning of the problems of the Church and worship through its study and work. It urges the Churches to be reformed and united. Looking back, the history of the relationship between the Churches and the SCM has not been a very happy one. But as this project is now being carried out by cooperation of the Churches and SCM, recognition is made more strongly that the SCM is a member-group of the Church and it lives and bears the task which is imposed upon the Church as a whole in the universities.

The Life and Mission of the Church Committee which is in charge of this project is legally under the Student-Y but practically it is carried out by co-operation of the SCM and the Churches. The task of this Committee is to give a theological basis to the SCM. So it holds Bible Study Seminars for students regularly. This year those who wished to attend this Seminar were twice as many as we could actually handle. The major theme of this Seminar was "The Corporate Body of Jesus Christ" and there were some additional lectures on "Bible Study in Laymen's Group", "Christian Social Ethics" and "Demythologization of Bultmann." Thus it is also trying to introduce a new method of Bible Study. One of the tasks of the LMCC is to define and establish a theology upon which the SCM stands. It is also a task of LMCC to give a theological basis for Japan Christian Scholars' Fellowship in establishing the orientation of their study and teaching. It has another task for the Churches to give instruction and training to clergy and laymen that they may understand the existential problems which the university people bring

into the Churches. For these tasks, LMCC has an annual Leaders Conference every spring in which clergy, teachers, students and students workers meet together. This year this Conference had talks about various problems of the Church in Japan, i.e. the problems of the relationship between the SCM and the Churches, of demythologization, of the Church's task in the university, and of ecumenism. There are also monthly study session in Tokyo, Nagoya and Kyoto. This year they are giving a historical and theological examination to the relationship between the SCM and the Church. LMCC publishes a quarterly magazine "Gakusei Kirisutosha (The Student Christian)". The last number was the 9th. This quarterly became the instrument for the actual developement of the project, of the Life and Mission of the Church and for the renewal and unity of the Churches.

(E) Toward the Unified SCM and Unity of the Churches.

The Student-YM & YWCA which is legally speaking the responsible body for the SMC has been making an attempt for actualizing a unified SCM organization in which might be included other student movements, student centers and student worker groups of the various denominations and churches. LMCC organized the SCM Strategy Committee which would give a theological basis and a concrete scheme for actualizing a unified SCM.

The Student Evangelism Committee, the United Church of Christ in Japan, decided to cooperate in the work of the SCM as its basic strategy. It appointed Rev. Yo Shikama and Rev. N. Thurber to be secretaries in charge of LMCC and Rev. D. Van Dyck and Rev. N. Thurber to be fraternal secretaries

of the Student-Y. The Nippon Seikokai appointed Fr. Hajime Sekimoto to be a fraternal secretary of the Student-Y. The Korean Church in Japan sent Rev. In Ha Lee as a fraternal secretary to the LMCC.

The World Student Prayer Day (which falls on the fourth Sunday in every June) is kept jointly by the SCM and the Churches and is rapidly coming to be generally observed by the Church as a whole. The Student Evangelism Committee of the United Church of Christ in Japan, has adopted this day as an occasion to be held officially and is appealing to every church to keep it.

Last year contact with the Catholic Student Association was made. The General Convention of the Catholic Student Association in August took the problem of "The Reunion of the Churches" and from the Protestant side Prof. Kazo Kitamori and some students (mainly being SCM members) attended the Convocation. From the Catholic side some observers were sent to the National Student Council of YM & YWCA and also to some other local meetings. It is regrettable, however, that there still is a deficiency in our relations with the IVF. In order to accomplish the task of the SCM, it may be imperative to overcome the Churches' division and restore the unity of the Church. The SCM itself is aware of this task.

CHAPTER 6

ACTIVITIES OF CHRISTIAN WOMEN

by *Ai Sasaki*

The number of members of the women's organizations belonging to the denominations affiliated with the National Christian Council of Japan is not significantly different from the previous year.

In point of size, the United Church of Christ comes first with a membership of about 34,000 women. It is followed in order by the Japan Anglican Episcopal Church, the Japan Baptist Convention and the Japan Evangelical Lutheran Church. These latter organizations together enjoy a combined membership of 50,000 women.

Though numerically negligible, the women members of Japanese Protestant churches constitute a powerful driving force far more than mere "reserves" for promoting evangelistic activities in Japan.

The United Church of Christ exerts every effort in promoting women's activities by publishing the monthly magazine, *Church Women*, with a circulation of 6,000 copies as well as holding many devotion meetings and conferences on both national and local levels in order to nurture Christian women in their church life. Thus the Church gives them training for further positive church activities and training for leadership.

Encouraging these women in giving more is another the aspect of the activities of the United Church. These women members thus contributed in 1961 a total of ¥650,000 for domestic evangelism and ¥110,000 for the *Least Coin Offering Movement* sponsored by the East Asia Christian Conference.

Following up the activities undertaken in the previous year, the Women's Auxiliary Organization of the Japan Anglican Episcopal Church has tried to maintain the operation of the Bethany Home, an old people's home, and to establish a scholarship for women ministers.

The Women's Department of the Japan Evangelical Lutheran Church has added further results to its success in the previous year through contribution by means of bazaars and in cooperation for the church's evangelism.

Both the Japan Baptist Union and the Japan Baptist Convention, making use of their unusual experiences in sponsoring the Asian Christian Youth Rally in 1961, are strengthening their evangelistic activities for young people. In activities for women also, these two organizations exceed other churches in grasping young women and show their outstanding characteristics in refreshing Japanese Christendom by constantly sending into it inspired members of the younger generation.

The Women's Departments of both organizations publish monthly magazines and achieve remarkable results in holding large meetings and fund raising campaigns. Furthermore, they jointly observe "The World Baptist Prayer Day" on the first Friday of every December.

Parallel with the rapidly changing trends of Japanese society, Christian women's circles also have seized an opportunity to open windows toward new aspects of activity. The special committee of the United Church of Christ, for instance, started in 1961 activities for women. In addition to the conventional programs centering on house wives, the committee held many meetings for working women such as round-table discussions, lecture meetings, and study meetings on such

subjects as religion and working women, relationships between church life and one's working place, Christians in the places of work etc.

Another new project worthy of special mention was the study of counseling techniques undertaken by the Women's Department of the Japan Baptist Convention. Counseling has been widely adopted in daily ministerial activities for adjusting human relations within the church, and it enjoys a general recognition of its importance. Thus, the above department prepared to hold lecture meetings on counseling at four places in Japan—Kyushu, Kansai, Kanto and Hokkaido—with Rev. Hiroshi Kondo, pastor of the Japan Baptist Convention and expert in this field, as the lecturer. At each one of these lecture meetings, started in February 1962, at least 60 to 80 women leaders were present representing the affiliated churches, and derived no small benefit from the lectures on this entirely new subject.

An event observed jointly by the women of the denominations affiliated with National Christian Council on an ecumenical basis is the World Prayer Day, an annual world-wide event, held on the second Friday of Lent.

Since 1961 was the 75th anniversary of this event, commemorative events were held under the title of "Prayer and Fellowship" in five regions of the world outside the United States and Canada. In the East Asian region, the event was held in Hong Kong and the Japanese churches sent the following delegates recommended by the Women's Committee of the National Christian Council: Mrs. Eiko Kishi of the Japan Evangelical Lutheran Church, Mrs. Yone Akiyoshi of the Japan Anglican Episcopal Church and Miss Ai Sasaki of the United Church of Christ,

all of them being members of the above committee. Back home, the delegates printed 6,000 copies of the report of their tour to Hong Kong and distributed them to Christian women all over Japan who jointly observe the World Prayer Day.

As the contribution from all churches in Japan on the occasion of this event in 1961, the sum of U.S. \$1,000 was remitted again to the Hong Kong Christian Relief and Welfare Council to be spent for the relief work among refugees.

CHAPTER 7

CHRISTIAN PUBLICATION IN JAPAN

By Norie Akiyama

Christian publication activity in Japan in 1961 continued its favorable trend from the preceding year. During the period between April 1960 and March 1962, newly published Christian books numbered 147 (according to a survey conducted by the *Kobun* magazine). Of these, 122 books were published by publishing companies entirely devoted to Christian publication. The main such companies include Shinkyo Shuppansha (Protestant Publishing Co.) (number of newly-published books : 31), the Kyodan (United Church) Publishing Dept. (22), the Kyo Bun Kwan (21), Seibunsha (the Lutheran Literature Society) (15), Inochi No Kotobasha (Word of Life Press) (nine), and YMCA Press (seven). Through the efforts of several secular publishing houses also, 45 Christian books were newly put out. Among these secular publishers particularly remarkable were Hakusuisha with eight new books and Sobunsha with five books.

Of all these Christian books, 84 were original works by Japanese authors and the remaining 63 books were translations from works by foreign writers.

Remarkable Works

(1) *The Bible Dictionary* published by the Kyodan Publishing Dept. and *The Theological Dictionary of the Old and New Testaments* by Shinkyo Shuppansha are both laborious works taking many years to finish as well as publications of the highest standards

of Japan's theological circles, since leading Japanese theologians were engaged in writing and editing countless pages of invaluable contents. Both dictionaries are regarded as standard and basic books for use by the Japanese churches. Their sales also are phenomenal.

The Great Dictionary of the Bible is a project undertaken by the NCC Commission on Christian Literature. Its editorial preparation has been finished recently after several years of laborious endeavor and it is now in the printer's hands for composition. The dictionary is expected to come out shortly.

(2) We feel obliged to cite at least the following three books which seem to indicate the highest standard of current Japanese theological scholarship. If introduced to foreign countries, these books will surely attract the great attention of many readers. The first is *The Study of the Book of Job* written by Junichi Asano, professor at Aoyama Gakuin University, and published by Sobunsha. The book is an extremely excellent and unique study of the Old Testament. The second is Chitose Kishi's, *The Theological Thought of Martin Luther in His Treatise on the Epistle to the Hebrews* published by Seibunsha. The author is a professor at Lutheran Theological Seminary and the book was originally his doctoral dissertation. The third book is Masao Takenaka's, *The Community of Real Men* published by Shinkyō Shuppansha. This is an excellent work of the author who took a very active part in the recent WCC general assembly in New Delhi. The author in this book deals from an ecumenical viewpoint with various problems for the Japanese churches to solve today. Also pointed out in this unique volume are the various roles that the Japanese churches are to play hereafter for the further-

ance of the ecumenical movement.

(3) Parallel with these theological books, many devotional books also have been published for the laity. Among them, Jisaburo Matsuki's, *Human Being* published by the Kyodan Publishing Dept. and Saburo Ishijima's, *Introduction to Christian Life* by Shinkyo Shuppansha have acquired a wide reputation particularly. In addition, several paper-backed books for the laity have attained a wide readership, selling very well. These include the Kyodan Publishing Dept.'s *Women and Life Series* and *Green Books*, series of devotional books for young believers, Shikyo Shuppansha's, *Shinkyo Shinsho* (Protestant New Book Series) and some others.

(4) The Kyo Bun Kwan completed the publication of their series of *The Commentaries of Kanzo Uchimura*, comprising 17 volumes in all. On the heels of this large-scale project, the company started the publication of their next series of the 24-volume *Religious Writings of Kanzo Uchimura* and has put out already 10 volumes. Even though Uchimura himself was the founder in Japan of the so-called Non-church Movement, his works are widely circulated not only among those in the Non-church circles, but among church people as well as many educated people in general. These two series are sure to exert a great influence even upon non-Christian people in this country. These series are also good sellers.

(5) A noteworthy book is one edited by Yasushi Kuyama under the title *Christianity in Contemporary Japan* and published by Sobunsha. The book is a thoroughgoing analysis of the various movements of Christian activities in post-war Japan. The book was turned out as a result of the joint studies of 10 competent scholars and thinkers, both Christian and non-



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Christian, who exhaustively examined such subjects as the problems of the United Church of Christ in Japan, Christianity and Communism, the formation of Christian literature in Japan, Christian peace movement, the problems of mission schools and missionaries, and so forth.

A thesis written by Dr. Ken Ishihara under the title *Japanese Christianity and the Historical Significance of the United Church of Christ in Japan*, which appeared in installments in the August to October 1961 issues of the monthly magazine *Gospel and World*, is a highly valuable work because of its objective description of the history of the United Church since its founding. The thesis created a stir among the Japanese churches because of its thoroughly critical approach to their problems.

Translated Books

Translated books occupied more than 40 per cent of all Christian books published in 1961. Most of them were the translations of theological works by contemporary European and American scholars. However, the fact that many classical works by such great Protestant writers as John Calvin, Martin Luther and John Wesley were also put into Japanese is an indication of the soundness of the churches in this country.

(1) The Publication Society of Calvin's Works is continuing the publication of the 14-volume *New Testament Commentary* by John Calvin. In parallel with this series, Shinkyō Shuppansha started the publication of the new version of John Calvin's, *Christian Institutes*. This was the second attempt in Japan to translate the voluminous work of this great Reformer.

The first attempt was made by Professor Masaki Nakayama in 1934. However, with the change of the times, the need of a new translation into the contemporary Japanese language was keenly felt. This led Rev. Nobuo Watanabe to this new undertaking and the first volume was put out in February 1962. Two thousand copies of its first edition were sold out only in eight months after its publication. The fact that *The Institutes* is widely read not only by pastors but even by laymen in Japan, a case rarely found in foreign countries, is an indication that the churches in Japan are deeply influenced by the teaching of John Calvin.

After careful preparations for many years, Seibunsha is now almost ready for publishing the series of the 36-volume *Selection of Martin Luther's Works* from the coming autumn. The Publication Society of John Wesley's Works published through Shinkyo Shuppansha John Wesley's, *Sermons, Part I* translated by Yoshio Noro, the third volume of the 10-volume series.

(2) Among many translations of contemporary Western theological books, particularly noteworthy are Thurneysen's, *Pastoral Ministry*, Schtauffer's, *Jesus*, and Golwitzer's *Barth's Church Dogmatics* published by the Kyodan Publishing Dept.; Bultmann's, *Primitive Christianity*, Barth's, *Church Dogmatics*, vol. IV/1, Feres's, *Christ and Christians*, and Tillich's, *The Substance and Dynamism of Faith* published by Shinkyo Shuppansha; and Sasse's, *Church Standing on the Word* published by Seibunsha, and so forth.

Thurneysen's *Pastoral Ministry* was the first one of the theological text books to be published in Japan with special aid from the Theological Education Fund.

(3) The Japanese, particularly the young people, pay much respect to Dr. Albert Schweitzer and widely read his many books and biographies. In addition to *The Selection of Schweitzer's Works* published by Hakusuisha, several works of Dr. Minoru Nomura and Dr. Isao Takahashi, who assisted Dr. Schweitzer at his hospital in Africa, have also been put out. It is gratifying that through these books many Japanese people may come to know Dr. Schweitzer's spirit of faith and service.

Periodicals

Christian periodicals that are each suitable for every category of readers include: Inochi No Kotobasha's *The Gospel for the Millions* for evangelistic purposes; the NCC Commission on Christian Literature's *Christ*, a monthly for laymen in general; and Shinkyo Shuppansha's *Gospel and World* for pastors and theological students. Every one of these periodicals showed a slightly bigger sales than in the preceding year by displaying its characteristic feature. The Kyodan Publishing Dept.'s, *The World of the Bible*, which carried out a drastic reform in its editorial appearance from the April 1961 number, has doubled its circulation, enjoying a high reputation as one of the best magazines for Biblical study.

The monthly magazine *Kobun*, featuring reports and reviews on Christian books, has attained a wider recognition as valuable public relations literature for Christian books. Its contribution to the popularization of Christian books is not negligible.

Today's Problems

Japanese publishing circles today are confronted with the following two difficulties :

(1) As direct production costs of books, such as for type-setting, printing, paper and binding, have been raised sharply, the price of books in general has become approximately 20 percent higher than in 1960. Besides, postage for mailing books was raised by a large margin in June 1961.

(2) It is paradoxical that the book distribution system in Japan, which is entirely different from that in foreign countries, makes proper distribution of books extremely difficult because of its own complicated mechanism. The so-called "return system," under which every bookstore is allowed to return to publishers books left unsold, makes the publishing business less profitable. There are so many bookstores in Japan that competition between them is extremely keen. All these factors have combined to make it very difficult for such "special" literature as Christian books to sell smoothly. Under such circumstances, it is urgent therefore to pave the way for smoother distribution of Christian books as well as to establish firm sales organizations throughout the nation. The Association of Christian Publication and Sales, composed of leading Christian publishers and distributors, held a conference in summer 1961 to discuss problems concerning the wholesale system of Christian books. The association is furthermore planning to conduct, in cooperation with the NCC Commission on Christian Literature, market surveys in order to collect basic data for establishing better distribution routes.

The Osaka Christian Bookstore, which opened in April, 1961 as a joint-investment of Christian publishing companies, achieved good results. The rate of circulation of Christian books in the Osaka area has increased 30 per cent as compared with the previous year. It is planned to establish influential Christian bookstores in both the Kyushu and Hokkaido areas.

CHAPTER 8

THE RECENT TREND OF CHRISTIAN SOCIAL WORK IN JAPAN

by Sadao Tanigawa

Introduction

The activities and trends of Christian social work in Japan during the period between June, 1961, to March, 1962, to sum up frankly, were static and fixed in general. There was little new and dynamic seen in the activities, which were largely repetitions of things previously undertaken.

When we try to grasp the general trends of Christian social work in Japan, we observe the policy of action and the practice of several federations or national organizations composed of numerous individual Christian social work institutions and groups. The more we closely observe these facts, the more we cannot help but point out that these federations eventually expose their character as something like a mere trade guild or a friendship club.

The substance of Christian social work is supposed to be found in the theoretical foundation on which it stands and in Christian faith that supports this theoretical basis. However, it can be said that Christian social work still keeps in its substantial phase many aspects which have not yet been made fully clear. In other words, Christian social work has not yet enhanced its essential qualities and still remains in a range where it has just taken an outward form.

For instance, there are not a few Christian social work organizations which have Christian ministers as

their nominal heads or chief directors, pretending that their spiritual or religious aspects are strong. (Among these Christian ministers are those who accept as many posts of chief directors of Christian social work institutions as they are requested.) There are also such Christian social work institutions as intend to expand their organizations in order to induce aid from overseas Christian groups. These facts should not be hastily condemned as they are, but the problem is that these institutions seem to put emphasis on appearance rather than on substance. Now all peoples concerned must deeply recognize the fact that the time has come to make it clear that these institutions must be independent of any outside influence.

When a group of Christian social work institutions tries to strengthen its affiliated institutions, it usually tends to extend economic aid from a practical standpoint. This is reasonable. But, at the same time, to shed light on the substance of Christian social work itself must not be deferred.

Yet, such unsubstantial matters as the number of Christians among workers of an institution and frequency of worship services held must not be considered the criterion by which to estimate the degree of consecration of the institution for its cause and mission. Among Christian social work institutions are many which attempt to demonstrate their specific character by holding recreation meetings or training meetings for their workers in the form of Christian retreats or devotional programs. Such superficial endeavors rather produce adverse results. To be more precise, such superficiality of many Christian social work institutions is no more than a factor to paralyze their own functions. Many meaningless meetings held repetitiously so far by a number of federations of Christian social

work institutions have not borne any good fruit in guiding their affiliated institutions either substantially or practically. It is also true that on the side of the individual institutions little expectation has been held of such guidance by the federation.

Christian social work in Japan once played a very important role as a pioneer by taking the lead in the whole range of social work. The historical merit of Christian social work in spreading a spirit of service to others must be highly valued. Today, however, it cannot be said that it is still playing a similar role.

Efforts to emphasize or exaggerate the superiority of Christian social work in its spiritual aspect are no more than a gesture of vain self-satisfaction. If Christian social work is to stand on its own feet, it must put both Christian faith and theory into practice.

The reason why Christian social work in Japan once gained a dominant position was that it exerted tremendous effort on the basis of Christian spirit, and it took leadership in the field of social work in practising both modern theories and scientific methods of social work.

The activity of Christian social work as both forerunner and pioneer must be undertaken in a modern sense today and tomorrow. But, is this really possible?

What is expected of Christian social work today is that it exert its utmost effort to adapt itself to the need of the community for the improvement of its welfare. This mission of Christian social work is more urgently required than in days gone by.

A recent tendency which is often seen among many Christian social work institutions is the practice of patrimonial succession to the post of director. Furthermore, these institutions are often apt to take care

of only those needy people who are found within the range of their closed circles similar to a mutual benefit association.

It is noticeable, however, that against such a background in Japan, movements are being developed in the United States by many persons to extend both spiritual and material aid to many pitiable children accommodated in Protestant protection institutions in Japan under the title of "spiritually adopted children movement." The service and contribution rendered by the Christian Children's Fund in America for the care of such Japanese children are worthy of special mention. At the same time, we should not overlook the fact that the further development of such movements is deeply expected.

Basic Concept of Christian Social Work

A drawback to the further development of a social welfare system can be attributed to various social contradictions and obstacles which are caused by and expand in parallel with the furtherance of a capitalistic economic system. It is a common concept that these social contradictions produce within a social structure such disharmonious phenomena as persons incompetent for labor, evaders of labor, as well as poverty, prostitution, crime and juvenile delinquency.

Now, those who know the fact that the theory of social work or the theory of social welfare policy, which provides the basic rules of social work or social welfare activities, have been used to obtain fairly remarkable results through active discussions and debates on a high level cannot help at least holding intuitional doubts about the shortcomings and standstill of the theory or policy on labor power or the theory or policy

for laborers as against the recent advancement of a social welfare policy and social security system. They must be astonished over what a great gap of standards exists between the theory of social welfare policy and that of the policy on labor power. It is clear enough that there still remain many points to be made clear as to very basic problems of social work and that theories are not yet well established to lead beyond these problems to solutions. It can be pointed out, therefore, that those who are engaged in social work are not exerting enough effort to establish the basic concept of the substance of Christian social work.

Slow Steps Toward Modernization and Decline in Leadership

It is said that social work in postwar Japan has barely wiped out a traditional but misguided concept of social work as compassion or charity for the needy and has started afresh after being reorganized into an entirely new system based on the concept of social work as fulfilment of democratic social justice in the form of the welfare state as stipulated in the 25th Article of the new Constitution. In this process of reorganization, it is said, the spirit and pattern of social work similar to those practised in Britain, a pioneer in this field, and in the U.S. have been largely referred to.

It must be made clear, however, with what kind of intrinsic nature this new type social work should be endowed. It must also be questioned whether new social work should be regarded as part of the so-called social security or as part of the nation's social policy that precedes the former in terms of category? Or does this new type of social work constitute a unique

field separate from the nation's social policy? Moreover, concerning such fundamental concepts as the substantial difference and interrelation between social work, social security system and social policy, there have not been any definite theories established even in learned circles. In the actual spot of social work, so much the worse, there can be seen almost everywhere a repetition of conventional types of work done simply from force of habit.

The above is the general view dominating the whole range of social work in Japan. Regretfully, however, the same can be said concerning Christian social work.

It is true, of course, that in many advanced foreign countries, study on social work has been systematically conducted from various angles since the latter part of the 19th century. After World War II particularly, with the national legislation and facilities of social work having been completed gradually, and with research institutes on social work established, no small quantity of study has been conducted and made public. However, even these studies and reports are mostly no more than abstract or moral approaches to the new concept of social welfare as a norm transcending history. They are also in many cases simply uncritical introductions or sociological expatiations of techniques of the American type of social work as a professional occupation. There are also a few people who attempt to grasp from a sociological standpoint the substance of social work within the framework of capitalistic economy. However, even in such cases, their attempts are apt to be restricted by peculiarly Japanese patterns of theories in the study of social policy, so that they are not yet able to distinguish the border line between the interrelated parts of social

work and social policy. These people have not yet succeeded also in systematizing theoretically the historical transitions of the interrelations between social work and social policy.

These scholastic approaches cannot be regarded as really authentic, since they are not fully related with this age of general crisis or this stage of the nation in process of being made a welfare state. Even though those who are engaged in the study of these subjects are confronted with the age of social upheaval and reform, they seem, with only a few exceptions, wanting in consciousness and zeal to take up the problems of the times. The standards of their theoretical approaches still seem to be on almost the same level as that of the 1920's.

The same is true of Christian social work. Social work must not be used merely as a means of evangelism. Christian social work must be conducted only for its own sake. Only on this basis, then, can Christian social work bring about really functional effects as an authentically Christian enterprise?

Christian social work in Japan today seems to retain, in practice as well as in its spiritual basis and ideas, the memory that it once played an important role as a great driving force for modernizing social work in general in this country.

Christian social work seems to have already lost its one-time leadership and character as a forerunner or a pioneer of social work in Japan, and it has come to a turning point in its guiding spirit and practice.

Forfeiture of Uniqueness

As already known, Christian social work in Japan owes its origin and development in the early days to

devoted people as well as to some missionaries who conducted the so-called mission social work. The uniqueness and special progressiveness of Christian social work in those days were largely due to these people. The fact which deeply impressed the people at that time was that some progressive missionaries took a gentle and modest attitude in general by cooperating with social work activities from behind and avoiding any conspicuous positions.

Thus the mission social work which had taken the lead in Japanese Christian social work was then gradually entrusted to independent management by Japanese themselves. This was one step forward for Christian social work toward its modernization. But, just as social work activities conducted on a private basis, Christian social work could not completely escape from financial embarrassments. Though many attempts have been made to ease such difficulty by several associations and federations of social work institutions, both secular and Christian, no solution seems to have been found yet. What prevails among most of Christian social work institutions in Japan is the tendency simply to put emphasis on attempts to get more governmental or public subsidies and to increase income from various enterprises related to the institution. Thus Christian social work is gradually forfeiting its own uniqueness.

Reflection on Management

There is another problematical phenomenon. It is the fact that some one-time mission social work institutions, whose management has been transferred from missionaries to Japanese ministers, are showing a somewhat backward tendency in their substantial aspects. It is simply that while most of the missionaries

who used to manage these Christian social work institutions had professional knowledge and techniques, the Japanese ministers who have succeeded in the directorships lack all such necessary knowhow. Some of them emphasize evangelism so much within a framework of social work that mere formality comes to the front bearing a resemblance to the dark phases of the ecclesiastical charity work in the Middle Ages.

Contrary to the principles of nondiscrimination and equality of social work, directors of some of these institutions are apt forcibly to insist on taking care of only those connected with Christian churches. Such an unsavory phase of social work, together with the recent tendency toward being something like a trade guild, must be strictly reexamined and improved.

Tendency Toward Weaker Status

Christian social work also, as a private type activity, has to meet an inevitable problem, that is, it cannot exist nowadays without some sort of connection with either national or public authorities. In other words, whether it is managed in the form of a foundation or under personal management, Christian social work cannot be completely free from various restrictions imposed in the range or framework of the public administration for the promotion of social welfare.

What is then the relationship between social work and the nation?

Now, to take up the problem of poverty. With the change of the times, the concept of poverty has also changed. It is now a common belief that the state is responsible for relief of the poor. To take care of them is no longer charity to be rendered without a sense of duty. It is now the duty for the state to

take care of the poor. A purpose of the state is to secure the welfare of its people. Thus a modern nation must be characterized as a welfare state. This modern concept of the state has a very close relationship with the three basic principles of social work, namely, national responsibility, equality and complete separation of public and private matters.

Since the so-called Christian social work cannot rely for its finance solely upon churches and their related organizations and persons, it cannot help tending to be subordinate to some public organizations and systems. The position of Christian social work in Japan is thus weakened in its status as compared with an earlier day.

Social work in its new concept is assigned not only to help individuals and families adapt themselves to their life environment, but to arrange and distribute common resources of a community to promote welfare of both individuals and families.

In other words, social work of today and tomorrow no longer exists just for a few needy people but for the welfare of all individuals and families. Its mission is not simply to relieve individuals and prevent their poverty and misfortune, but rather to promote positively the welfare of all people. Social work has for its aims not only furthering social welfare but improving economic security for the needy. The social work institution, therefore, must be conscious of its new mission to function as an agent to improve the welfare of its whole community by organizing itself for this particular purpose. In other words, a social work institution located in a certain community is obliged to act as a promoter for helping the community organize itself to improve its own welfare. In this sense, a new type of social work activity must be conducted in complete harmony with the community in which it is

located.

A very important problem for today's Christian social work institution is to know its locality and consider how to relate itself with its community, that is, realization of its location in a certain community and its organic connection with it. Christian social work must be conscious of this problem particularly in the light of the fact that most of the Christian churches in this country are isolated from the communities in which they are located. Particularly in the case of social work, isolation from the community means complete failure. It is absolutely impossible for it to achieve its purposes unless it enjoys the citizens' participation in its democratic activities and programs, thereby taking initiative in all such activities.

In a close connection with this problem, the thing that impels us to sincere reflection is the over-all retrogression or decline of the settlement movement which has a long history as Christian social work in this country.

While several types of social work are subsidized by the nation on the basis of legislation for smooth operation without financial embarrassment, in the case of Christian as well as other private social work institutions, the settlement, which is not financially guaranteed by the nation, can hardly find competent persons who dare to manage them voluntarily, despite their absolute necessity for a community.

When we observe the fact that many social work institutions, such as protection institutions, old people's homes, homes for mothers and children, nurseries and hospitals which are subsidized by the nation, are being operated by choice by many people just from the profit-first standpoint, we cannot help but say that even Christian institutions such as these are tending

to be more like secular enterprises. In contrast with these, the decline of the Christian settlement movement is greatly to be lamented.

However, when we take into consideration the fact that the settlement, as a welfare activity for the community, can many times play an important role in cooperation with churches and as a medium establishing a cooperative relationship between churches in the community, we feel obliged to solicit the cooperation of all churches for the expansion and promotion of the settlement movement.

In view of all these facts and situations, the positive activities and endeavors in this field on the part of the Yokosuka Christian Settlement must be highly estimated.

III CHURCH

CHAPTER 9

THE ANGLICAN EPISCOPAL CHURCH

I. Various Projects During This Year.

1. The 4th Standing Committee Meeting of the 26th Annual General Meeting was held on March 29 at Kyomu-in, Shibuya-ku, Tokyo.
2. The 27th Regular General Meeting (held every 4th year) was held from May 1 to 4 at Momoyama-Gakuin, Osaka.
3. The ordination ceremony for Rev. Yuzuru Mori, Bishop of Kyoto Diocese was held on Sept. 21, at Kyoto Cathedral.
4. The 1st Standing Committee Meeting after the 27th General Meeting was held on Oct. 19 at Kyomu-in, Shibuya, Tokyo.
5. The inauguration ceremony of Rev. Goro Hayashi as President of Episcopal Church Shingakuin (Theological Institute) was held on Oct. 20.
6. The 50th Anniversary of the inception of Chubu Diocese was celebrated with pomp and splendor in the presence of Presiding Bishop of the Canadian Anglican Church.
7. Training Course for the Blind was held from Aug. 29 through 30 at Gifu. The Theme: Our Joy in the Lord.
8. The "Lent Offering" collected this year amounted to ¥2,344,242., contributing greatly to the work of evangelism. Besides, 31 new resolutions were passed at the 27th General Meeting. They include the setting of age limits for the clergymen (72 for the ministers and 75 for the bishops), establishment of a publications department, the renaming of Minami Tokyo Diocese

to Yokohama Diocese, strengthening of public relations work, etc.

II. Personal Affairs :

1. The following persons died: Rev. Sansuke Kanmin, Miss Heywood, Rev. Saiichi Uemura, Rev. Teiji Kobayashi, Bishop Makoto Makita, Sister Edith Constance, Sister Yae Mukai, Rev. Yoshio Nomura, Rev. Rokuro Takuma.

2. The following persons were ordained to the ministry (by laying on of hands): Yukei Ishikawa, Rokuji Muto, Isaku Kubota, Kansaku Ogasawara, Koichi Yashiro, Ikuzo Koizumi, Hiroshi Oyama. The following persons were ordained to diaconry: Ichiro Kuwabara, Tsuneto Nobume, Norito Kageyama, Kodo Sato, Tadao Sato, Koichi Takano, Nozomu Naide, Sakoe Inoue.

3. The following missionaries arrived in Japan: Miss E. Hale, Miss F. Cowdray, Miss L.A. Collins, Mr. E.M. Pye, Mr. J. Grisedale, Rev. V.I. Goring, Rev. W.R. Jones, Miss E.J. Dixon.

4. The following persons left Japan: Rev. A Antholine, Rev. R.M. Savary, Rev. M.J.B. Birdasall, Rev. D.F. Winslow, Rev. R.F. Appleton SSJE, Miss M.H. Foerstel, Miss S. Morrison, Miss K.M. Shepherd, Miss S.C. Doubleday, Miss M.C. Bagges, Rev. D. Wood-Robinson, Miss P. Murray.

5. The following persons left Japan on overseas missionary work: Rev. Jiro Maede (to Okinawa), Rev. Kansaku Ogasawara (to Chichijima, Bonin Islands), Deacon Tsuneo Matsuo (to Brazil).

6. Presiding Bishop and Mrs. Yashiro and 15 or 16 other persons went to Hawaii in April to attend the 100th Anniversary of Hawaii Episcopal Church.

CHAPTER 10

JAPAN EVANGELICAL LUTHERAN CHURCH

The Japan Evangelical Lutheran Church next year will complete seventy years of mission in Japan.

At the end of 1961, it had 109 churches, 100 Japanese ministers, 10 assistant pastors and 43 foreign missionaries. There were seven synods, namely: Kanto, Tokai, Toshinhoku, Kansai, Chugoku, Northern Kyushu and Southern Kyushu. Those who were baptised last year numbered 492, making the total number of church members 11,142 which was an increase of 1,204 over the previous year. Of this total, communicants were 4,663, an increase of 150 over the preceding year.

There were an average of 2,817 attendants at morning services of worship, 588 at evening services, and 559 at prayer meetings. The church schools had 613 teachers and 7,939 pupils.

The total offering last year amounted to ¥23,639,472. Of this total sum, ¥4,553,273 was offered in worship services, ¥12,201,795 was contributed as monthly pledges and the remaining as special offerings.

The unification of the Lutheran churches in Japan steadily moved ahead to a Joint Conference held in Kobe on October 22nd, 1961 at which a Declaration of Intention to Unite was issued. The groups which participated in this Declaration included the Japan Evangelical Lutheran Church, the Tokai Evangelical Lutheran Church (ELC) and the Norway Lutheran Church. The number of missions participating at present is 11. The Japan Lutheran Church (Missouri

Synod) also has recently joined in the study of union by sending observers to the meetings held by the above churches. Through careful procedure and deliberations, problems related to this merger have been dealt with. If all goes as scheduled, it is expected that the inaugural convention of the newly united church, the Japan Evangelical Lutheran Church, will be held around Reformation Day at the end of this October.

At this general convention, however, only the adoption of the new constitution and rules of the new church and other necessary decisions will take place. The new church will take its first step forward at the general assembly which is scheduled to be held next spring. This means that we can dedicate to God our finest offering on the occasion of the seventieth anniversary of our church.

In the field of the educational activity of the Church, Kyushu Gakuin held commemorative ceremonies for its 50th anniversary and Kyushu Jogakuin its 35th anniversary last year.

Kyushu Gakuin is now constructing a modern four-storied building for its high school at a total cost of ¥110 million. The building, equipped with up-to-date facilities, is due to be completed this August. Kyushu Jogakuin is also constructing a gymnasium, a swimming pool, and a building for its junior high school at a total cost of ¥80 million. These buildings are also due to be completed by this summer.

The Church's activities in the field of social welfare are worthy of special mention. Social welfare institutions under its management include Jiaien in Kumamoto caring for old people, orphans, blind and deaf-mute people and small infants; Zion-en in Arao and Heiwaen in Beppu, both for orphans; a nursery in Hiroshima; Tokyo Bethany Home, (a home for

mothers and children and a nursery); Chiba Bethany Home (a dormitory for mothers and children, orphans and a nursery) and Tokyo Old People's Home. The number of workers at these institutions is some 200 who are taking care of about 2,000 people. Other institutions run by the Church include 50 kindergartens and nurseries throughout the nation in which about 43,000 children are cared for.

For the churches and various institutions under its control, the Church has set up three camping sites: one in Nose for those in the Kansai area, one in Aso for the churches in the Kyushu area and another in Hakone for those in the Kanto area. The camping site in Nose was completed in February 1961, that in Aso in July the same year, and that in Hakone in May this year.

Officers of the Church are Dr. Chitose Kishi, President of the General Convention; Rev. Rokuro Yamaguchi, Vice President; Rev. Makoto Tsuboike, Secretary; Rev. Saburo Inoue, Treasurer; Rev. Atsumi Tasaka, Director of the Evangelism Department; Rev. Shogoro Ushimaru, Director of the Education Department; Rev. Isamu Kinoshita, Director of the Financial Department; Rev. Shoichiro Shiotani, Director of the Welfare Department; Rev. A. Ellis, Rev. P. Johnsen, and Rev. M. Tack, members of the Standing Committee.

CHAPTER 11

JAPAN BAPTIST CONVENTION

History

The origin of the Japan Baptist Convention dates back to 1890 when the Japan Baptist Western Association was organized by the Southern Baptist Mission which had just started its evangelistic activity in Wakamatsu City, Fukuoka Prefecture, that same year.

It branched out its activities after that time into such fields as evangelism, education and social work mainly in western Japan. After uniting with the former Japan Baptist Eastern Association (presently the Japan Baptist Union) in 1920, the Association joined the United Church of Christ in Japan when it was founded in 1941.

After World War II, 16 churches belonging to the Japan Baptist Western Association came out of the United Church of Christ, one after another, on the ground that they had found it difficult to conform to the Constitution of the United Church of Christ in respect to principles of the independence of the local church, the doctrine of baptism, the rules of church administration, etc. Gathering then at the Seinan Gakuin Baptist Church in Fukuoka, they considered the establishment of the Japan Baptist Convention. The discussion resulted in the formation of the present Convention.

The total membership of the churches belonging to the Convention then was only about 500. The Convention, however, gradually increased its strength and at the end of 1949, it came to have 24 churches, ten preaching stations, and 2,917 members. The number

of members showed a yearly increase thereafter: 4,115 at the end of 1950, 5,237 at the end of 1951, 6,307 in 1952, 7,092 in 1953, 8,014 in 1954, 9,069 in 1955, and as many as 13,853 in 1961. As a result of its expansion, the Convention finally came to have, as of the end of March, 1962, 84 churches, 46 preaching stations including both those under its direct control and in association and 56 preaching stations belonging to some of the above churches.

At its Annual Convention in 1958, it was decided to undertake evangelistic work in Okinawa. In the following year, the Convention sent Rev. Masamichi Cho and his family to Okinawa as the Convention's first overseas missionary family. This missionary work is being conducted only with contributions collected in Japan. At present, in Okinawa, three pastors are engaged in extending evangelistic activities, centering around the Shuri Church, into the neighboring villages and as far as Miyakojima Island.

Relationship between the Convention and Churches

The Convention is a federation of independent churches which are united in affirming Baptist principles and ideals as stipulated in the 49th Article of the Constitution of the Convention. In accordance with this agreement, these churches cooperate with each other in witnessing to the Gospel of Christ and in evangelism.

It is provided that in the relationship between the Convention and the churches that all these churches are independent of and free from each other, and stand on the same level in professing their common faith and in all activities in carrying out their mission and objectives. It is also stipulated that the churches stand on the same level as the Convention itself in

administration, and they should never be forced by outsiders to act contrary to their consciences.

In other words, the Convention and its churches never stand in such a relationship that the former makes a plan and orders the latter to carry it out. On the contrary, the Convention is run by these independent churches in such a manner that they submit their own individual opinions, formed in accordance with their religious convictions to the annual meeting and decide by majority vote the direction the Convention should take.

The "New Life Evangelism Movement"

At its 14th Annual Meeting in 1960, the Convention decided to invite Billy Graham for an evangelistic campaign. As a result of negotiations with Dr. Graham as to how to develop plans in Japan, it was decided that the Convention should not only conduct this special evangelistic project on a large scale but, with a view to strengthening local churches and preaching stations, to undertake a nation-wide evangelistic campaign under the name of "Baptist New Life Evangelism Movement." Thus Dr. Graham was requested to come to Japan to promote this nation-wide evangelistic campaign.

In developing this campaign, the following two emphases were decided upon : (1) to undertake large scale special evangelistic meetings with Dr. Graham as the main speaker as the climax of the regular evangelistic activities of the churches, and (2) to prepare these churches in advance to accept those who will be converted at these special meetings. In accordance with these two key points, the following are to be undertaken on a nation-wide scale to achieve

the most fruitful results.

Step One : The ministers are to consecrate both themselves and their churches to the cause of more aggressive evangelism. They are to study about how to improve their pastoral activities and the pattern of their lives. The ministers are also required to study methods of evangelism and learn about church administration.

Step Two : The church members are required to consecrate themselves and become conscious of their responsibility for their churches. They are also urged to dedicate themselves to the cause of evangelism which is to be carried out in daily life on an individual basis.

Third Step: All the church members are required to undertake personal evangelism, and the Billy Graham Evangelistic Program is to held in Tokyo.

Fourth Step: Large evangelistic meetings are to be held in important cities and every individual church is requested to hold evangelistic meetings.

Fifth and final step: As the final goal of these nation-wide evangelistic activities, every existing church and preaching station will be remarkably strengthened. It is also expected that more preaching stations are to be established in Tokyo as well as in every region of the country.

In order to carry out the Billy Graham Evangelistic Program most successfully, the Convention has requested every Protestant denomination in Japan to give their spiritual support.

For this evangelistic campaign, the Texas Baptist Convention has already proposed to cooperate by sending preachers, lay evangelists and contributions. A noteworthy fact is that many churches in the Japan Baptist Convention and several local associations of

churches in the Texas Baptist Convention have pledged to pray together as partners for the success of the campaign. The local associations in Texas have also proposed to send some teams of evangelists in the campaign.

“Christ for All Japan.” This is the slogan of the Baptist New Life Movement, with which the Japan Baptist Convention, together with all the churches and brothers and sisters in Christ all over the county, sincerely desires to be of service for the sake of our Lord in soul saving activity.

Activities of the Convention

The Convention consists of the following three departments.

(1) Evangelism Department

This department has as its main aim the promotion of domestic evangelism through which many churches may be organized in the main cities of the country, so that networks of pioneer evangelistic points can be established around these churches. The department has the further aim of spreading the Gospel to countries overseas and is making policy and laying plans for materializing these goals. In accordance with this plan for overseas evangelism and in view of the new work to be soon initiated in Brazil, a pastor and his wife, determined to dedicate themselves to this cause, have already begun learning Portuguese.

Evangelism through radio broadcasting was begun by the Convention in 1960. In northern Kyushu, this year, an evangelistic program is being conducted every Sunday morning for ten minutes from 8:05 through

Station RKB. Since the number of regular listeners for this program is no less than 600,000, a fruitful result can be expected.

(2) Educational Service Department

The department renders services to the churches and preaching stations belonging to the Convention by extending as much assistance as possible for promoting their educational programs for their members, seekers and church school pupils, so that these people may be nurtured to the fullest extent as good Christians.

The department consists of the following four sections and the Jordan-sha Publishing House, each having its own task:

- (a) Church School Department
- (b) Training Department
- (c) Service Department
 - a. Women's Section (including boys and girls)
 - b. Young People's Section (including students)
- (d) Publication Department
- (e) Jordan-sha

Each publication is first planned at the curriculum committee of each department and then transferred to the Publication Department for editing, and finally published by the Jordan-sha.

(3) Activities Department

This department gives guidance and assistance to the schools and foundations, which have been founded and are run according to "Baptists principles and ideals," in order that they can accomplish their own mission and contribute through their activities to the cause of spreading the Gospel.

The department has as its associated educational institutions Seinan Gakuin in Fukuoka and Seinan Jogakuin in Kokura, both in Kyushu. Both boast their unique characteristics as traditional institutions and are well equipped with good facilities and have talented teachers and students, thus achieving notable results in all respects.

The Seinan Gakuin is an integrated institution including a university, a junior college, a high school and a junior high school. Its site is located on a scenic beach facing Hakata Bay, and its buildings surrounded by ever-green pine wood offer young people an ideal environment for study.

The university has two departments, Literature and Commerce. At the Theological Section of the Literature Department, located on a vast site in Hoshiguma Town in Fukuoka, promising and able young people are being trained for future work as ministers, and more than ten ministerial candidates are graduated annually.

The Nursery Education Department of the Junior College has its buildings in Torigai Town in Fukuoka City (the site is soon to be moved to Hoshiguma Town in the same city.) More than 90 girl students, who come from all over Japan, are at present earnestly engaged in study for future nursery education. The school is functioning as a well-equipped institution for training such girls, and also as a high-standard training school of Baptist women ministers.

The Seinan Jogakuin is also an integrated educational institution for girls consisting of a junior college, a high school and a junior high school. Founded in 1922, the institution attracts many girls from good families even in remote areas because of its bright and steady atmosphere.

The Activities Department has, as a related social

welfare enterprise, an institution called Rinkosha, in Tobata City, Kyushu. At this institution, ten useful workers are engaged in such social service work as service for the neighborhood, vocational aid and nurture of children, as well as in nursery education. Bible classes and English conversation classes are conducted at this institution for the people in the neighborhood. As extension work, Rinkosha runs a relief enterprise in Tokyo, which is making steady strides forward each year.

The Department also runs a modern hospital which is equipped with up-to-date facilities in Kyoto. Those who use this hospital number 21,000 annually.

Also run by the Department is Amagisanso-Lodge in Amagi Yugashima Town, Shizuoka Prefecture. The Lodge consists of three two-storied wooden buildings with accommodations for 250 people. As a suitable place for Christian retreat meetings, the Lodge is widely used not only by the Convention churches but also by many Protestant churches and groups in friendly relations with the Convention. During the eight years since the Lodge was opened, as many as 152,000 people have used it.

CHAPTER 12

JAPAN BAPTIST UNION

I

At the Fourth General Assembly of the Japan Baptist Union, a Special Study Committee was set up and assigned the task of setting the direction of evangelistic activities and the rules of faith and order under which the recently created Union should proceed.

One of the most important problems confronting every Protestant denomination today is that of the role of "the laity." Despite its unique history as "the church of the laity" based upon the principle of the priesthood of all believers, the Baptist churches in Japan today seem to be excessively dependent upon their ministers in all phases of their activities. The need to examine thoroughly this fact was keenly felt. Thus the afore-mentioned committee was commissioned to study the following items and present the results of the study:

- (1) Problems concerning the role of the laity in the contemporary world.
- (2) The soil into which the seeds of the Gospel are sown and the various aspects of the heathen world today.
- (3) Contemporary secularism and the future of Christianity.
- (4) The role of believers in "organizational" society.
- (5) The role of believers in the community and the making of Christian homes.

In the field of faith and order, problems that were examined at the General Assembly included those

which had been customarily taken for granted and those which had been traditionally observed by the Union churches without question. Since the Union has been run so far on the basis of only a few simple rules, useful suggestions coming out of the committee's studies on these problems will certainly be codified and used by the Union as rules and regulations.

At the General Assembly, consideration was given to the qualifications and titles of ministers, the sacraments, ordination and the establishment of new preaching stations and churches.

II

Entering into the third year of its Five-year Plan of Evangelism, the Evangelism Department of the Union has exerted great efforts in accomplishing its goals. As a result, for example, Osaka Abiko Church, one of the Union's pioneer evangelism projects, was able to attain a self-supporting basis within only four years of its inauguration, a year earlier than originally planned. Because of the shortage of personnel (although there is sufficient budget) the Union has not been able to dispatch workers to a number of new places for evangelism. Nevertheless, the Union could overcome this difficulty in one case last year as it developed a new preaching point in Senpoku-cho, Morioka City. While there are several churches in the central part of the city, no church had existed in Senpoku-cho until this preaching station was set up. The town, however, was not without relations with the Baptist Church.

There were several members of the Greek Orthodox Church in Morioka about 80 years ago. When they went to Yokohama, they happened to read the Japa-

nese Bible translated by Dr. Brown. After reading through this newly-translated Bible, they made up their minds to become Baptists. On their way home to Morioka, they took a boat from Ishinomaki and went upstream in the Kitagami River, since railway transportation was not available. Going ashore at the present Senpoku-cho, they started evangelistic activity as newly converted Baptists. The place where they initiated this work is said to be located in the area where the Union has recently set up a preaching station. How marvelous the work of God is!

Steadily developing its program of pioneer evangelism, the Union set up last April preaching stations in the suburbs of Yokohama and Osaka.

III

The work of Baptist Union missionaries is worthy of special mention. In addition to co-operating with the American Baptists Foreign Missions Society, the Union is working with the mission board in Sweden in setting up student centers in Kyoto and Himeji. The missionaries who are working there were stationed in China. Even though they have considerable difficulty in speaking Japanese, their zeal for evangelism and personal influence is very great.

The Union wants missionaries who have special ability and can take leadership in special fields. The Union is deeply grateful to the American mission board for the fact that such able missionaries are really sent to Japan. It is true that some of these missionaries are disappointed when they arrive in Japan since the preparations on the Japanese side to receive them are not appropriately made and they cannot find specific places to work immediately. To avoid such a situa-

tion and to improve the whole setup for receiving them, the Union intends to devise a means for conducting a joint study with the mission board on the role of missionaries in Japan.

Among many activities the Union undertook last year, the most remarkable event was the Asian Christian Youth Rally. This proved to be a tremendous success in that it was held in close cooperation with the Baptist Convention and that some 120 foreign delegates participated from many parts of the world.

CHAPTER 13

THE KOREAN CHRISTIAN CHURCH

The Korean Christian Church in Japan, as the name implies, is a Church mostly of Korean people living in Japan. It is independent, self-governing, and self-propagating. A sister church relationship has fruitfully existed with the Presbyterian Church in Canada since 1927. The Church is a member of the National Christian Council of Japan and the World Presbyterian Alliance. Fraternal relations are cultivated with a number of the churches in Korea.

The government of the Church is of a presbyterian type. However the Korean Church in Japan is a united church in the sense that in it men of a variety of denominational backgrounds work and worship together ; Holiness, Methodist, Presbyterian and others. Three district assemblies and the General Assembly each meet annually.

The main officers of these Assemblies during 1962 are as follows :—

Moderator, Seinan District	Rev. Yung Kee Hong —Shimonoseki Church
Moderator, Kansai "	Rev. Chung Soo Cho —Osaka Church
Moderator, Kanto "	Rev. In Ha Lee—Ka- wasaki Church
Moderator, General Assembly	—Rev. Yoon Teh Oh D.D.—Tokyo Church
Clerk, "	—Rev. Chong—Kyoto Church
Treasurer, "	—Mr. C.T. Kim— Chikko Church

General Secretary Rev. In Ha Lee
 Associate Secretary for Home Affairs Mr. S.J. Yu
 Fraternal Secretary for Ecumenical Affairs
 Rev. C.R. Talbot

The head office of the Church is situated in Kyoto, at 20 Yakake-cho, Saiin, Ukyo-ku. Telephone 84-5051. There is a branch office in Tokyo at 24 Wakamiya-cho, Shinjuku. Telephone 331-8891.

Statistically, the Church looks like this :

Re-organized in 1945

Number of congregations & preaching points :
 31 & 17

Baptized members—1420

Adult Christian community—approx. 2,500

Pastors & full time workers—32

Missionaries serving with the Church—2 pastors,
 1 Christian education specialist (woman)

Women's groups 29 members—696

Young peoples groups 24 members—391

Church School programme—1457 children
 188 teachers

The main emphasis this year in the Church is Stewardship and Mission. A layman's conference on Stewardship met this year and many feel that a very hopeful beginning has been made. At present the level of giving in the average church is around ¥14,000 per member per year.

A conference on Mission attended by representatives of all levels of Church life will be held for two days preceding the General Assembly in October. It is hoped that out of this will arise a new demand for adequate missionary education that will reach everyone in our Church. This will perhaps cover a better understanding of the people of our sister Church in Canada, a re-appraisal of the use of the aid they offer

us in missionaries and assistance, and finally an encouraging of response to our own opportunity in Mission.

A questionnaire, sent out to Church members young and old which sought to gauge their understanding and their opinions on the subject of our Mission, brought some revealing results.

The main challenges felt by Church leaders are : to serve the widely divergent Korean Community in Japan—both the older generation from Korea and the younger generation born in Japan, both those politically allied with South Korea and those presently giving their allegiance to North Korea;—and to find resources for the tasks that must be done (Stewardship & Church Management).

CHAPTER 14

THE UNITED CHURCH OF CHRIST IN JAPAN

(Nihon Kirisuto Kyodan)

The United Church of Christ in Japan (Nihon Kirisuto Kyodan) marked the 20th anniversary of its founding on June 24, 1961. On that occasion, Rev. Keikichi Shirai, Moderator of the Church, Rev. Takeshi Muto and Rev. Michio Kozaki, former Moderators and some Executive Committee members of the church invited all the staff of its General Affairs Bureau to the commemorative luncheon party. At the party, these top members of the Church thanked those who had served for the Bureau for many years continuously. These people received commemoration gifts.

It is more than 20 years since the United Church of Christ was first organized in this country. Reflecting upon its past and praying for its future so that it may develop into a truly ecumenical church, we must exert further efforts in promoting this cause. And this is the time when we must more closely and diligently cooperate with each other for this common purpose, is it not? Concerning this point, Dr. Ken Ishihara, distinguished church historian, commented as follows in a recent issue of the *Fukuin to Sekai* (The Gospel and the World) magazine:

“Despite the fact that, after the Yokoai (Protestant Catholic Church) was established in Yokohama in 1873, several Protestant interdenominational churches of that kind were set up in Tokyo as well as in some other cities, within just a few years competition took place among such denominations as Presbyterian, Congregational, Baptist and others. Besides, the enthu-

siastic evangelistic work of foreign missionaries of different denominations resulted in the establishment and development of many churches, each of which was connected closely with the respective mission board in the country from which the missionaries came. However, among Japanese believers, at least, there was no clear concept of denominational differences and their lives as Christians were guided without a strong consciousness of the denominational traditions of the churches until the time of the formation of the United Church of Christ in 1941.

“Although the unification of many different denominations in the form of the United Church was largely due to the oppressive trends and currents of the times, the fact that this unification was so easily materialized, meeting scarcely any resistance, can be partially ascribed to the indifference of those Christians to denominational distinctions.”

He continues, “However, the solution of the serious problems posed during the war is to find ways and means for dissolving this union of Japanese churches, because it was realized on the occasion of the founding of the United Church of Christ under the coercive pressure of the Religious Organizations Law, and to transform it into an authentic union of churches as the realization of the ideal of church unity based on the ecumenical spirit. For this purpose, there is only one way for the denominations which joined together at first, that they assemble again, abandon their unification resulting from the Religious Organizations Law, and instead, examine the possibility of a really ecclesiastical and theological unification, find agreeable conditions for reunification and finally make a declaration of union in

accordance with the above conditions... I would not say that the United Church of Christ, which was established under the Religious Organizations Law, should be dissolved after the abolition of the law. But I think that we should re-examine the basic conditions under which the unification of the churches was realized in the form of the United Church and make a thorough-going study of the problem of the different denominational traditions constituting the United Church in order to find some way out of the vexing problems.”

As a matter of fact, the United Church was organized through the unification of more than 30 denominations. Due to this particular background, the Church still has many basic problems to deal with and solve immediately in order that it may well establish itself on firm ground as a truly catholic church. On the occasion of its 20th anniversary, the Church must take these vexing problems into consideration in order to make further steps toward future development.

The facts and figures of the United Christ in 1961 were as follows:

(1) Churches and Ministers

1. Number of churches: 1,589 including 343 preaching stations.
2. Number of ministers: 1,756 consisting of 1,225 ordained ministers and 531 licensed ministers. Of these ministers, 1,631 are in charge of churches, three itinerant preachers, 88 engaged in educational activities, 24 theological teachers, three in foreign countries and seven suspended.

Note: Besides the above, 502 ministers are unassigned.

3. Number of church members: 185,326. Of

these, 100,805 are active communicants.

4. Church schools :

(a) Number of schools: 1,768.

(b) Number of pupils: 75,930.

(c) Number of teachers: 10,703.

5. Kindergartens and nurseries :

(a) Number of kindergartens: 307.

(b) Number of nurseries: 108.

6. Annual budget: ¥264,045,573.

Of the sum, ¥184,135,865 was domestically collected and ¥79,909,708 remitted from foreign churches as cooperative funds.

(2) Evangelistic Assistance from Abroad

1. L-type Evangelism

This evangelism was initiated in July, 1961 according to the spirit and method of the so-called Lacour Evangelism which had been conducted for five consecutive years under the directorship of Dr. Lawrence Lacour. In the first year of the L-type Evangelism, special evangelistic activities were carried out enjoying the assistance of an evangelistic team sent from the Interboard Committee for the two months of July and August for 14 churches in the Kanto, Tokyo and Tokai areas. This special evangelism achieved great results. Headed by Rev. Wayne C. Hess, the team consisted of 15 pastors and six wives.

2. Evangelism by Dr. Stanley Jones

A long-term special evangelistic campaign by Dr. Stanley Jones was conducted under the auspices of the National Christian Council from Sept. 17 to the end of November last year. This was the sixth time

of his evangelistic endeavor in Japan. Dr. Jones was assisted by two Americans: Mr. H. Fisher, architectural designer in Dallas, Texas, and Dr. J.T. Laymans, professor at Asbury Theological Seminary, Wilmore, Kentucky, who served the campaign with the utmost earnestness. Those who signed decision cards during the campaign numbered as many as 6,987.

3. Tokyo Christian Crusade

Though not a project planned by the United Church of Christ, the Tokyo Christian Crusade enjoyed the participation of many pastors and laymen of the churches belonging to the Tokyo District Conference of the Church. Not a few such churches obtained considerable results. However, there were several dissenting voices inside the United Church against cooperation with the Crusade.

(3) Cooperation with Evangelische Kirche von Union (The Evangelical Church of Germany)

From the standpoint of world-wide evangelism, cooperation between the Evangelische Kirche von Union and the United Church of Christ in Japan had long been demanded. To meet this demand, the negotiations between the two churches were smoothly concluded in the form of an annual program of sending a few Japanese pastors to Germany for the purposes of both studying with German scholars and extending cooperation to German churches for evangelism as well as for explaining the

situation of Japanese churches to German Christians.

As the first attempt, the E.K.U. offered scholarships to two United Church pastors to study for a year in Germany. Thus Rev. Masahisa Suzuki, pastor of Nishikata-machi Church in Tokyo and Rev. Yoshiaki Toeda, pastor of Higashi Ichibacho Church in Sendai, were selected and sent to Germany in the beginning of July 1961.

The cooperation between the two churches also included a program of exchanging reports and results of studies on the respective parties. With Dr. Alfred Schmidt stationed in Tokyo as the E.K.U. representative in Japan, all negotiations thereafter are to be made through him.

(4) Second Study Council on Basic Strategy of Evangelism

Japanese Protestant churches having entered the second century of evangelism in 1959 held a study council for the first time in order to work out the basic policy and method of evangelism.

The second meeting of this council was held at Yugawara in October 1961. The main themes that were discussed at this meeting were "Renewal of the Churches" and "Establishment of Larger Evangelical Parishes."

(5) Ten-Year Program for Evangelism

In accordance with the decision reached at the above two meetings, the Evangelism Committee of the United Church of Christ established the Ten-Year Program for Evan-

gelism and reported it to the Standing Committee of the Church. At this committee meeting, the program was approved.

(6) The Third Assembly of the World Council of Churches

The United Church of Christ sent five delegates to the above Assembly which was held in New Delhi, capital of India, from Nov. 19 to Dec. 5, 1961. The delegates were Rev. Keikichi Shirai, Moderator of the Church, Rev. Iwao Niwa, director of the General Affairs Bureau, Rev. Charles E. Germany, missionary and secretary, Mr. Shiro Abe, layman, and Rev. Takeshi Muto, a Standing Committee member. The Japanese delegation also included Dr. Masao Takenaka, professor of Doshisha University, Mrs. Kiyoko Cho, professor of International Christian University, Rev. Kentaro Buma, General Secretary of the Japan Church World Service, Mr. Seiji Ogawa, General Secretary of AVACO, as observers; Rev. Michio Kozaki, as a WCC Central Committee member; and Miss Masuyo Ikenaga and Mr. Toyotsune Murata, as representatives of Japanese Christian young people.

At this Assembly, the following members of the Japanese delegation were newly selected members of the following committees of WCC respectively:

Central Committee: Shiro Abe

Church and Society: Shiro Abe

Division of World Mission and Evangelism:
Takeshi Muto

Department of Information: Seiji Ogawa

Department on the Laity: Masao Takenaka
Division of Missionary Studies: Tetsutaro
Ariga

(7) Visits to Philippine Churches and Consolation to
Overseas Japanese Ministers

On their way to New Delhi, the above delegates separately visited the following countries in order to make a gesture of friendship to several Christian churches and bring consolation to Japanese ministers who were untiringly serving in the cause of overseas evangelism.

1. Visits to Philippine churches were made by Rev. Keikichi Shirai, Rev. Michio Kozaki, Rev. C. H. Germany and Mr. Shiro Abe.
2. Consolation visit to Rev. Kazuo Saikawa, who was engaged in evangelism to lepers in Taiwan, was done by Rev. Michio Kozaki.
3. Consolation visit to Mr. and Mr. Shosuke Koyama, professor at Chiengmai Theological Seminary in Thailand, was performed by Rev. Takeshi Muto and Rev. C. H. Germany.
4. Rev. Keikichi Shirai and Rev. C. H. Germany consoled Mr. Kenzo Yoshida, professor of the Agriculture Institute in Alahabad, India, by visiting him.
5. Visit to Mr. Ichiro Fujita, who was earnestly serving the resident Japanese in Hong Kong, was made by Rev. Shirai, Rev. Kozaki, Rev. Germany and Mr. Shiro Abe. They also discussed the future of Mr. Fujita's work there.

CHAPTER 15

ROMAN CATHOLIC CHURCH IN JAPAN

1962 is a historic year for the Catholic Church in Japan, marking the centenary of its first church built on the Bluff in Yokohama city after the Church's restoration in this country.

It is also the 4th centenary of the 26 martyrs of Nagasaki. Both centenaries are being fittingly celebrated this year.

Any survey of the contemporary Catholic Church in Japan would therefore be incomplete without a brief look at its historical background in this country.

The history of the Catholic Church in Japan falls naturally into three distinctive periods: (1) The dawn of Christianity with the coming of St. Francis Xavier in 1549, culminating in the great persecution of the first half of the 17th century. (2) The period from the return of Catholic missionaries to Japan in the latter half of the 19th century till the end of 1945. (3) The postwar period from 1945 till the present day.

(1) The first period was one of rapid growth and expansion. Hundreds of thousands, ranging from peasant to daimyo, embraced the Catholic Faith. Then came the great persecution, when many thousands were martyred and wrote with their blood one of the most inspiring pages of Christian history. For more than two centuries thereafter Japan was closed to the West and Christian influence.

(2) After the coming of Commodore Perry in the middle of the 19th century, Japan opened its doors once more to the West. The first Catholic mission-

aries, who came soon after, were amazed to find that a few thousand Christians had persevered in the Faith, despite recurring persecution, in Urakami, Nagasaki, and on the outlying Goto islands. But even with this nucleus to build on, the growth of the Church was a relatively slow one up till the end of the last world war. In the beginning, an inherited distrust of Christianity (aftermath of the great persecution) was largely the cause. Understandably, too, a people with their own proud traditions of race, civilization, culture and religion, shut off for two centuries from any contact with Western civilization, found Christianity not easy of acceptance. National factors of a social, cultural and religious nature, therefore, militated against the conversion to Christianity of other than a small minority. However, the Catholic Church during all this period was working zealously in the religious, educational and social welfare fields, and had achieved its own Japanese-born hierarchy between 1927 and 1940.

(3) The brief period since 1945, characterized by improved relations and increasing understanding between Japan and the Christian countries, has been one of great growth for Christianity in general and the Catholic Church in particular.

The Constitution guarantees equality and freedom to all established religions and creeds. Enlightened legislation, notably "The Religious Juridical Persons' Act," "The School Corporations' Act" and "The Social Welfare Corporations' Act," have created conditions favorable to the establishment, development and operation of religious, educational and charitable institutions.

It is a tribute to the understanding and tolerance of the Japanese Government and people, and has

resulted in a greatly expanded program of educational and social welfare works, which are the traditional fruits of Christianity.

In response to this generous attitude, the Catholic Church has drawn heavily on its spiritual and material resources, in its ardent desire to work with and for the people of Japan, and their spiritual and social welfare.

As a result, in the past sixteen years the Catholic Church in Japan has nearly trebled its membership; quadrupled its religious, educational, and social welfare work and organization; and increased its prestige and Christian influence out of all proportion to both. For in this latter regard, it must be remembered that spiritually this has not been the immediate rewarding effort of the past sixteen years, but rather a matter of the slow growth of the "Mustard Seed," which, watered by the blood of martyrs, is, after lying dormant in the soil of centuries, being blessed by God with fruit, in response to the long patient tilling of His husbandmen. Only thus are the following statistics explainable.

These statistics fall naturally into four categories: (A) Religious; (B) Educational; (C) Social welfare; and (D) Social action.

(A) RELIGIOUS

There are 14 dioceses and one prefecture apostolic; 810 churches and mission stations; 168 monasteries and Society houses. Catholics number 300,000.

These are in care of a Cardinal-Archbishop, one other Archbishop and 12 Japanese Bishops, and 1,648 priests, Japanese and foreign. As well there are 391 religious brothers, Japanese and foreign, and a great

number of Japanese catechists and lay helpers. There are 952 seminarians, diocesan and religious, in major and minor seminaries.

375 convents house 4,925 Japanese and foreign professed nuns and 1,696 novices and postulants.

(B) EDUCATIONAL

Universities—2 ; Senior Colleges—6 ; Junior Colleges—18 ; High Schools—95 ; Middle Schools—102 ; Primary Schools—45 ; Special Schools—23 ; TOTAL 291. Kindergartens TOTAL 403. GRAND TOTAL 699.

Attendance at Schools—105,599.

Attendance at Kindergartens—54,353.

TOTAL 159,952.

(C) SOCIAL WELFARE

Hospital and Dispensaries—59 ; Orphanages—40 ; Baby Homes—8 ; Nurseries—44 ; Old Folks' Homes—15 ; Homes for Feeble-minded Children—4 ; Dormitories—20 ; Others—54.

The Catholic Relief Services—N. C. W. C.—also has its Japan branch in the National Catholic Committee Building, Tokyo, and operates a large relief program. The Social Welfare Department, which is a part of the National Catholic Committee, acts in a liaison capacity for these major social welfare institutions and activities. Total number of major social welfare institutions, 244.

The hospitals and dispensaries provide 3,430 beds for patients ; 183 doctors and 913 nurses attend their needs.

There are 5,291 children in the orphanages ; 1,500

babies in the Baby Homes ; 6,000 children in nurseries ; and 808 aged in Old Folks' Homes for delinquent girls take care of hundreds more. The St. Vincent de Paul Society has 136 conferences throughout Japan, whose 1,376 members devote their activities to the poor and unemployed. The Catholic Doctors' Association, with a membership of about 600, and the Catholic Nurses' Association, with much larger membership, give valuable services to the community.

(D) SOCIAL ACTION

In the field of Social Action, the Catholic Church is very active. "The Young Christian Workers" (J. O. C. and J. O. C. F.), with headquarters in Tokyo, has over 800 militant and many associate members, with 145 local councils. It publishes its own newspaper (circulation 12,000), and propagates Christian social principles, in an effort to rebut communism, and bring about better employer-employee relationship. For the rest, the Catholic Church in Japan maintains 2 employment agencies, 9 student centers, 12 press and publication agencies, 7 Catholic culture centers, athletic centers, and many other social services. The Catholic Students' Association, with over 2,500 members, is active on the campus of about 50 universities. The Catholic Migration Commission is busily engaged helping emigrants.

The Church also actively cooperates with the "Community Chest," "Red Cross," and other National Social Service Agencies.

At a diocesan level, the Church's administration, including the various activities outlined above, is under the direction of the local Bishop.

At a national level, the Apostolic Internuncio, the Holy Father's Minister in Japan, maintains liaison with the Japanese Government and the Vatican on the one hand, and with the Japanese Hierarchy on the other.

The National Catholic Committee of Japan is the Church's central office for national affairs. It is composed of all the members of the Hierarchy.

It has five Departments: General Affairs, Education, Social Welfare, Lay Apostolate and Public Information. It is under the direction of an Administrative Board of 5 Bishops. The Office of the Secretary General is its service agency.

The Catholic Church in Japan has a well ordered administrative machinery capable of handling its present wide spiritual, educational, and social welfare program, which can readily be geared to meet a greatly expanded program in the future.

This has made for internal unity and harmony and has brought about a smooth and happy relationship with the Government, other religious groups, and the community generally. The Government and its officials are well-disposed and cooperative, and the Church is respected at every level of national life.

In the educational field the Church, with its imposing array of school establishments, ranging from universities and colleges right down to kindergartens, speaks with an authoritative voice, which is given courteous hearing in educational circles. In the social welfare field, the Church is one of the leaders, is well regarded by the Welfare Ministry, and has an honoured place in national and local councils.

It is a new dawn of Christianity in the "Land of the Rising Sun," which has been blessed indeed by the "Risen Son of God." Seen in true historic

perspective, the present finds its meaning in the past, and its complete fulfillment in the future.

IV REPORT

No. 1

THE NATIONAL CHRISTIAN COUNCIL

The Ecumenical Movement was taken to be a kind of strange movement even by Christians until a few years ago, because the word "Ecumenical" itself sounded very novel and curious to their ears. The situation, however, has undergone a gradual change. The word "Ecumenical" is now on the lips of many Christians. A gratifying fact is that Japanese Christians' knowledge and understanding of "Ecumenism" are deepening year after year.

Delegation to New Delhi

It is needless to say that the WCC General Assembly in New Delhi, India, was a very significant event in the history of Christianity in modern times. Prior to the assembly, every Japanese church affiliated with the National Christian Council had been making constant efforts in studying the theme of the Assembly. With special committee members selected for the same purpose, the NCC had also discussed the Assembly's theme "Jesus Christ, the Light of the World." After deliberatively considering such questions as "In what sense can Jesus Christ be called the Light of the World in Japan, a heathen country?", "How should we compare the connotation 'The Light of the World' in Christianity with the concept of 'The Light' in Japanese new religions?" etc., the committee reported to the World Council of Churches its views and opinions on these matters.

The pamphlet published by the WCC on the occasion of its New Delhi assembly under the title

“Jesus Christ, the Light of the World” was translated into Japanese. With financial aid secured from the WCC, the translation was published in Japan with a circulation of 4,000 copies. By distributing all these copies to all the churches in Japan, the NCC made a effort to deepen the Japanese Christians’ understanding of the relationship between their churches and the WCC Assembly in New Delhi.

The Japanese delegation to the General Assembly included the following members :

United Church of Christ in Japan (Nihon Kirisuto Kyodan)—

Keikichi Shirai, Iwao Niwa, Takeshi Muto, Shiro Abe, C.H. Germany, Michio Kozaki, Masao Takenaka, Kiyoko Cho, Kentaro Buma, Seiji Ogawa, Toyotsune Murata, Masuyo Ikenaga

Japan Episcopal Church

Keitaro Nishimura, Enkichi Kan, Yoshimitsu Endo
Evangelical Lutheran Church of Japan

Chitose Kishi

The National Christian Council

Kiyoshi Hirai

In the East Asia Christian Conference meeting held in Bangalore, India, prior to the New Delhi Assembly, a Japanese delegation also participated. The delegation consisted of Rev. Takeshi Muto, Rev. Iwao Niwa, Rev. Yuzuru Mori, Prof. Masao Takenaka, Mrs. Kiyoko Cho and Rev. Kiyoshi Hirai.

The delegates of the United Church of Christ who had come back from the New Delhi Assembly held a lecture meeting at Meiji Gakuin University and made reports on the Assembly.

At its annual convention held in March this year, the NCC discussed various problems especially based upon the reports on the WCC Assembly.

Conference Concerning "Church Unity"

Dr. Keith Bridston, general secretary of the WCC's Commission on Faith and Order, came to Japan on April 4, 1961. With Dr. Bridston as a guest speaker, the NCC held a conference concerning Church Unity in Atami on April 11 and 12 the same year. Dr. Bridston explained about the functions and activities of his Commission and also about the general view of movements towards Church Unity all over the world. Every Japanese who attended this conference derived much profit from his speech. The visit of such a foreign leader or specialist in the field of the ecumenical movement contributes greatly to the development of the same movement in this country, giving impetus and information in many senses to the churches here. The other speakers at the conference included Rev. Hidenobu Kuwata, president of Tokyo Union Theological Seminary, and Rev. Yuzuru Mori, president of Japan Episcopal Theological Seminary.

Conference on "Rapid Social Change and Christian Service"

It is generally known that drastic changes are taking place in every phase of social life in East Asia. It is needless to say that the Christian churches also must find new types and means of service to society in order to meet the needs arising from such various changes. For this purpose, a conference was held in Atami for three days from March 29 this year. The discussion leaders at the conference were Mr. Alan Brash, secretary of the East Asia Christian Conference, Mr. M. M. Thomas, Prof. Masao Take-naka, Prof. Mikio Sumiya, Prof. Yoshiaki Iizaka, Mr. Shiro Abe, and Mr. Yoshimitsu Endo. With

a theological understanding of Christian service thus deepened among those who attended the conference, concrete means of service for the needy were discussed from various angles.

Greeting from U.S. Ambassador Reischauer

With unanimous approval, the 14th Convention of the NCC sent a telegram of welcome to Dr. Edwin Reischauer, who was on his way to Japan as the newly-appointed U.S. Ambassador to Japan. In response to this telegraphic message, Dr. Reischauer sent a respectful letter of greeting dated April 12, 1961, to Rev. Takeshi Muto, Moderator of the NCC.

Friendly Relations with Korean NCC

The desire to resume friendly relations with the Korean NCC was expressed at a Standing Committee meeting held in September, 1960. Negotiations by means of letters for this purpose were started by our General Secretary. Owing to the change wrought upon the church situation in Korea, however, the negotiations made slow progress.

In May 1961, the NCC received a letter from Rev. Kim, Moderator of the Korean NCC, notifying us that Rev. Greenfield Kiel had assumed the post of the Council's General Secretary. At the same time Rev. Kiel himself wrote a letter of greeting to our NCC expressing a desire to exert his best efforts in promoting friendly relations between both NCCs.

The second letter dated Feb. 9, 1962, from Rev. Kiel arrived at our NCC. It proposed a plan to exchange delegations between both NCCs in order to promote mutual friendly relations. This was really a delightful indication that the long-cherished hope of

our NCC was about to be realized.

Welcome of Christian Visitors from Soviet Union, East Germany, etc.

The NCC invited to the welcome luncheon party at Takanawa Prince Hotel on Aug. 15, 1960 several Christian visitors from the Soviet Union, East Germany, Communist China, etc. who came to Japan to attend the World Conference of Religious People for Peace which was held in Kyoto in the same month. This was a realization of our desire to deepen fellowship between those who believe in the same Lord, transcending the differences of ideologies and political views.

Overseas Medical Mission

As it was reported in the 14th Convention of the NCC, a medical mission in Nepal was inaugurated by Dr. Noboru Iwamura, professor of medicine at Tottori University, and his wife. Leaving Japan on Jan. 6 this year, they entered Nepal on Jan. 30. Misses Yoshiko Ueda and Junko Kawashima, who had left Japan on June 30 last year for India, joined the couple on Jan. 23 this year to assist them as nurses after six-months practical training in India.

In addition to Dr. Umeyama and his family who are now engaged in a medical project in Indonesia, an Indonesian Christian university is now requesting our NCC to send to it a Japanese professor of natural science. The university is in need of a pious Japanese Christian scientist. Nothing is more gratifying than the fact that many Japanese Christians are going abroad voluntarily for the sake of evangelism, since this is an indication of a new development in the history of Christianity in Japan.

Declaration Against the Resumption of Nuclear Tests

World peace and the happiness of all humanity are our heart's desire. It was a bolt from the blue and a thousand pities that the Soviet Union resumed its nuclear tests in September 1961 and was followed by the United States.

In consideration of the gravity of the facts, the NCC Standing Committee decided to make its "Declaration Against the Resumption of Nuclear Tests" and sent it to various authorities such as the WCC, the IMC, the governments of the United Kingdom, the United States, the Soviet Union, and others. The declaration is as follows :

"We who follow Christ believe that God has created the heavens and earth and that all men should love each other as brothers. Therefore, we are convinced that the contamination of the atmosphere by radioactive fallout, bringing suffering and strife to mankind, is in contradiction to the will of God ; it is also contrary to the historical and cultural development of the human race. Consequently, we of the Japan National Christian Council express the following earnest hopes : 1) That the Soviet Union and the United States of America will immediately cease their nuclear tests ; 2) That Great Britain, France and other countries possessing nuclear weapons will not resume nuclear tests ; 3) That all other countries will refrain from holding nuclear weapons ; 4) That all nations possessing nuclear weapons will immediately resume negotiations to establish a nuclear test ban."

Personnel Changes

In May 1960, Rev. Kaname Tsukahara, who had been very active as the Secretary of the General Affairs

Department of the NCC for many years, resigned and was followed by Rev. Chuzo Yamada.

Rev. Richard Merritt, Vice General Secretary of the NCC, resigned on his returning home to the United States, and as his successor Rev. Newton Thurber from the United States was invited and assumed the post.

After Rev. Kiyoshi Hirai, General Secretary of the NCC, resigned in March this year, Rev. Chuzo Yamada was in charge of the post as the Deputy General Secretary. In June, Rev. Yamada was formally appointed the General Secretary of the NCC.

Miss Ai Sasaki, who had been energetically serving as the Secretary for the NCC's Women Committee and Commission for New Home Life for many years, resigned in March this year.

No. 2

JAPAN BIBLE SOCIETY

1. Distribution in General

The following is the statistical table of the distribution of the Scriptures by the Japan Bible Society in 1961.

	Bibles	Testaments	Portions	Selections	Miscellany	Total
Through Bookstores	86,364	193,923	48,693	1,419	5,651	336,050
Through Churches	16,014	254,215	88,013	18,452	178	376,872
Through Colporteurs		2,416	1,257,541	26,500		1,286,457
Free Distribution	34	26,148	174,036	305,700	8	505,926
Total	102,412	476,702	1,568,283	352,071	5,837	2,505,305
Sent to other Bible Societies	3,644	3,834	11,626			19,104
Grand Total	106,056	480,536	1,579,909	352,071	5,837	2,524,409

2. The Bible Has Become a Book of the People

Japan is a Buddhist-Shintoist country. Of a population of nearly 100,000,000, Christians are counted at less than a million. Yet the Bible is recommended at colleges and high schools and at libraries to be read as a book of culture, a book for students of ethics and as spiritual bread. In 1961 there was observed the "reading month" in October. At that time periodicals and newspapers published special editions and pages about book reading. None failed to recommend the Bible.

An old journalist and former professor of a national university, Mr. Rintaro Fukuhara, in his attractive article "What Should be Read at Present," concluded,

“I myself have not read the Bible diligently and the old people rejected it, yet the Bible is the book to be read seriously at the present time.”

3. Colporteurs Activities

During the year 1961, 2,416 copies of New Testaments and 1,284,041 Gospel portions were circulated by colporteurs. While there are about 30 commissioned members and their circulation achievements were not great, most of the distribution was done by our fulltime colporteurs. In 1961 we had 36 fulltime people in the field. They worked in teams (usually four members). These teams worked in 12 of the 46 prefectures in Japan.

By the end of 1961, house-to-house visitation by colporteurs had been completed in 16 prefectures. Visitation in 14 prefectures is still in process. Sixteen prefectures have not yet been touched by the teams.

4. Bible Work in Okinawa

Okinawa has been the field of the Japan Bible Society. This work was started in the upper room of the Okinawa Central Church in 1954. The Bible Committee was organized and Protestant groups have been cooperating well. Chaplains of the American Army and Navy have also cooperated in support of our work.

Three years ago a very nice house was rented which is situated on the Naha International Road and distribution has been carried out from that location. Mr. Nakajyo has been manager of the depot while Mr. Yoshimura visits outlying districts as a colporteur

in the island.

In 1961 the Okinawa depot distributed 5,584 copies of the Bible and New Testament. A colporteur, Mr. Yoshimura, circulated 28,000 copies, mostly Gospel portions. This circulation record is really praiseworthy when it is considered that Okinawa is an island of only 800,000 population.

There are about 50 Christian Churches and about 10,000 Christian members on this island. The influence of Buddhism and Shintoism is not so strong. Christians in Okinawa are facing a great opportunity for evangelization. It is in this situation that the Okinawa Bible depot is serving by aggressively distributing the Word of God.

5. 300,000 Copies of "The Christmas Story" Distributed

Excitement and a secular way of celebrating Christmas fill the towns and villages of Japan. To tell the real Christmas story to the people, the Japan Bible Society published 300,000 copies of the leaflet, "The Christmas Story" and distributed them at the big department stores, at bookstores and at the "Citizens Christmas" which is presented through the joint enterprise of the churches in Japanese cities and towns on behalf of outsiders at Christmastime.

This project was so warmly welcomed by churches and secular bodies that requests for an even larger publication next year have come to the Bible House.

6. 10,000 New Testaments for Indonesia

The first discussion about the printing of New Testaments for the Indonesian Bible Society took place at the meeting of the U.B.S. in France in 1956.

Mr. Khouw, General Secretary of the Indonesian Bible Society and Mr. Miyakoda of the Japan Bible Society were the principals in the discussion, but representatives of the A.B.S., B.F.B.S., and N.B.S., also participated.

Following year-long negotiations on the matter, the Japan Bible Society developed a plan which resulted in the printing of 10,000 copies of pocket-sized New Testaments in the Indonesian language. These were shipped to arrive at the headquarters of the Indonesian Bible Society in Djakarta as gifts in time for Christmas.

Ceremonial presentation of a copy of the newly printed New Testament was made to the Indonesian Ambassador Mr. Banguang Sugén at the Indonesian Embassy in Tokyo on November 8, by the J.B.S. General Secretary Mr. T. Miyakoda. These Testaments were planned as a gift from Japanese Christians to Indonesian Christians.

7. New Osaka Bible House

The dedication ceremony of the New Osaka Bible House was held in the new building's 4th story auditorium on April 27th. The building is four stories high and cost ¥10,000,000 (U.S. \$27,700) for land and ¥12,000,000 (U.S. \$33,250) for building. The ceremony was opened with prayer by the Bishop Rev. H. Yashiro of Japan Episcopal Church, Vice Chairman of the Japan Bible Society Board of Directors. Dr. Shiro Murata spoke on the significance of the Osaka Bible House, followed by the report on the building work by Mr. Bennosuke Omigishi, a member of the Japan Bible Society's Board of Directors and Chairman of the Osaka Bible House Building Committee.

Words of congratulations were received from Anglican-Episcopal Bishop Yanagiwara and the Rev. Y. Nishihara, Chairman of the Osaka District of the United Church. The ceremony ended with a benediction by the Rev. M. Imaizumi, former Chairman of the Japan Bible Society Board of Directors. The meeting was attended by 200 ministers and laymen from the Osaka, Kobe and Kyoto area.

8. Monument to Dr. Karl Gutzlaff and His Three Helpers

The search for the native village of the three young Japanese sailors who helped Dr. Karl Gutzlaff translate the Japanese Bible has been carried on by many people. Yet it was unsuccessful until 1958.

Three years ago, Rev. Takahashi of the Japan Bible Society's Nagoya depot met with the grandson of the shipwrecked captain at his home village of Onoura near Nagoya. Mr. Higuchi the grandson showed to Mr. Takahashi the tombs of the three men and introduced many of the descendants of the three men in the village.

Leaders of the village were happy to hear the glad news. They spontaneously offered the ground for the monument. The expense for building the monument was met by contributions from Nagoya businessmen, with the Governor of Aichi Prefecture serving as chairman of the committee.

The unveiling ceremony was held on April 5 and was attended by 300 people from Nagoya, Osaka and Tokyo. Dr. W. Hass, the West German Ambassador, attended the meeting and unveiled the monument.

The monument has become a tourist site. It overlooks the beautiful seashore from which the three sailors had set out 130 years ago without any idea

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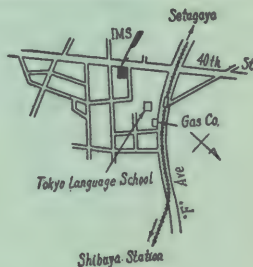


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that they were to be led to be among the first to introduce the Word of God into Japan.

At the same time from March 31 to April 5, a Bible Exhibition was held in combination with the exhibition of other historical materials relating to the sailors and their day at Mei-Tetsu Department Store in Nagoya. The exhibition was attended by many intellectual people of Nagoya and vicinity as well as by many students.

In the evening of April 5th a Bible Lecture Meeting was held at the city auditorium attended by 1,000 people. The speakers were Ambassador W. Hass and Dr. Shiro Murata.

EDUCATION ASSOCIATION OF CHRISTIAN SCHOOLS IN JAPAN

I

History and the Present Status of the Education in Christian Schools in Japan

I. The Development of Christian School Education in Japan

The First Period: Period of Founding and Expansion (1870-1889). Ferris, Joshi Gakuin, Yokohama Kyoritsu established first. Other existing schools were established and gave a firm foundation for growth in this period.

The Second Period: Period of Suffering (1890-1904). Issuance of the Imperial Rescript on Education (1890). Issuance of Governmental Instruction No. 12 (1899)

The Third Period: Period of Steady Growth (1905-1930). NCEA (now EACS) organized (1910). Christian education for girls remarkably developed.

The Fourth Period: Period of Trial (1930-1945). During the World War II period Christian schools suffered great persecution.

The Fifth Period: Period of Advance (1946-). With the end of the War, Christian schools enjoyed a boom. However, there are many difficulties to face in order to make democracy prevail in this country.

II. History of Education Association of Christian Schools (EACS)

First organized as the National Christian Education

Association (NCEA), it survived the crucial war years and was reorganized in 1947. It took its present name in 1956.

III. Objectives of EACS

This organization aims to make a contribution to the cause of education in this country by promoting Christian school education in Japan (Constitution III)

IV. The Standards of Affiliation of EACS

1. A member school must be a school juridical person.
2. It should be clearly stated in its school regulations and the constitution that its education is based on Christianity and such education as stated should actually be carried out.
3. As a fundamental principal, all directors should be Christian.
4. A majority of the full-time teachers should be Christians.
5. It should have proper educational facilities and standards of teacher's salaries.
6. It should be either a university, a junior college, a senior or junior high school, or a primary school, or one which corresponds to these grades, and fully meets the respective requirements.

II

EACS Organization and its Activities

I. The Organization

Under the Board of Directors, 5 members of which are elected at the general meeting and 11 at the district meetings, the functions of the EACS are carried out by two standing committees, Education

and Publicity, and several special committees. The whole country is divided into four districts, each carrying out its own activities, at the same time keeping a close contact with the head office.

1. **Board of Directors**

Chairman, Kinjiro Oki (Aoyama Gakuin)

Executive Directors

Nobundo Oda, Treasurer (Joshi Seigakuin)

Jiro Shimizu, Treasurer (Keisen Jogakuen)

Setsuji Otsuka (Doshisha University)

Genji Takahashi (Meiji Gakuin)

Masatoshi Matsushita (St. Paul's University)

Tadao Oda (Tohoku Gakuin)

Sadaji Takagi (Tokyo Woman's Christian College)

Directors

Hamako Hirose (Hiroshima Jogakuin)

Tetsuo Bansho (Hokuriku Gakuin)

Nobuyoshi Obata (Iai Girls' High School)

Takashi Komiyō (Kansei Gakuin)

Monkichi Namba (Kobe Jogakuin)

Inoko Miura (Kyushu Jogakuin)

Genbei Ninomiya (Matsuyama Shinonome Gakuen)

Sadamoto Kono (Seinan Gakuin)

Auditors

Nobushi Oda (Miyagi Gakuin)

Kazuo Suekane (Nagoya Gakuin)

2. **Central Committee for Research in Education**

Chairman, Hisashi Kuranaga (Aoyama Gakuin)

Hiroshi Takeuchi (St. Paul's University)

Shigeo Matsukawa (Tokyo Woman's Christian College)

Bunnosuke Sekine (Toyo Eiwa Junior College)

Haruo Yamazaki (Kansei Gakuin)
Hajime Kusaka (Tohoku Gakuin)
Toshiko Ishida (Friends' School)
Shichiro Kawanishi (Iai Girls' High School)
Nobundo Oda (Joshi Seigakuin)
Jiro Nishimura (Osaka Jogakuin)
Masayoshi Mizuta (Seinan Gakuin)
Isamu Chiba (Soshin Jogakko)
Sentaro Shimohira (Kanto Gakuin Elementary)
Chozaburo Tonosaki (Toyo Eiwa Elementary)
Toshio Tsukiura (Tohoku Gakuin) Rep.
Tohoku-Hokkaido District.
Matsutaro Harigaya (Meiji Gakuin) Kanto
District.
Akira Endo (Doshisha University) Kansai
District.
Shoichi Honda (Orio Joshi Gakuen) Seinan
District.

3. **Publicity Committee**

Chairman, Bunnosuke Sekine (Toyo Eiwa
Junior College)
Yasuo Sato (Meiji Gakuin) Secretary
Hisashi Kuranaga (Aoyama Gakuin)
Tadashi Munesue (Aoyama Gakuin)
Kikue Kawamura (Ferris Jogakuin)
Masaharu Inagaki (Friends' School)
Ai Kuroki (Joshi Gakuin)
Ayako Obana (Joshi Seigakuin)
Taro Yamamoto (Kanto Gakuin)
Makoto Hoshino (ICU)
Noyuri Otsuka (Keisen Jogakuen)
Toshio Ota (Japan Biblical Seminary)
Kiyoshi Osuga (St. Paul's University)
Nobuo Abe (St. Paul's Girls School)
Chosei Takano (Seigakuin High School)

Akihiko Sone (Soshin Jogakko)

Santaro Sato (Tohoku Gakuin, Tohoku-Hokkaido District)

Soichiro Iida (ICU, Kanto District)

Haruo Yamazaki (Kansei Gakuin, Kansai District)

Masayoshi Mizuta (Seinan Gakuin, Seinan District)

4. District Councils and Representative Directors

a. Tohoku-Hokkaido District: Tadao Oda (Tohoku Gakuin)

b. Kanto: Genji Takahashi (Meiji Gakuin)

c. Kansai: Setsuji Otsuka (Doshisha University)

d. Seinan: Inoko Miura (Kyushu Jogakuin)

II. EACS Activities

1. Summer Program

a. Conference on Religious Education (11th)

b. Summer School (31th)

c. Training Course for Office Workers (5th)

2. Conferences of the Central Committee for Research in Education

a. All-Japan University Division

b. All-Japan Senior High School Division

c. All-Japan Elementary School Division

d. Training Course for Secondary School Principals and Assistants

e. Training Course for Counseling

f. Training Course for Elementary School Principals and Assistants

g. Conference on Christian Education in Elementary Schools

h. Committee on Scientific Education. This committee is making far more inquiries about the present status of courses in science in liberal arts departments in universities

- i. Committee on Religious Education. This committee is making inquiries about the present status of Religious Education in the Christian Universities.
3. Publicity Committee
 - a. *Christian School Education*; monthly magazine
 - b. *The Future and Problems of Education in Christian Schools in Japan*; annual publication
 - c. Minutes
4. District Councils
Each of the District Councils provides university division meetings, junior-senior high school division meetings and training courses for new teachers.
5. The publication of *The Present Status of the Christian School Education in Japan* in commemoration of the centennial of the beginning of the Protestant Church in Japan.

III. Statistics

1. Statistics of EACS Associated Schools (as of May 1, 1961)

Schools	Number of Schools	Full-Time Teachers	Students
Post Graduate Universities	7 18 (51 dept's, incl. 11 night schools)		855 60,496
Junior Colleges (2 Theological)	34 (3 night schools)	767	11,310
Senior H.S.	77 (8 night schools)	1,778	51,744
Junior H.S.	65	1,181	35,701
Elementary	17	215	4,994
Total	218	5,561	165,100

2. Percentage of Christian Teachers in Associated Schools (1960)

Grade	Percentage(%)
Universities	42
Junior Colleges	72

High Schools	58
Elementary Schools	71
Average	<u>60</u>

3. Percentage of Christian Students in Associated Schools (1960)

Grade	Percentage Male Students	Female Students	Co-education
Universities		11.4	8.2
" (Night Courses)			2.1
Junior Colleges	7.0	12.1	24.4
" (Night Courses)		16.2	2.6
Seminaries			100.0
Senior H.S.	4.4	9.7	3.0
" (Night Courses)	2.1	4.6	0
Junior H.S.	5.3	3.7	1.9
Elementary	1.0	2.2	1.9

III

Report of Activities

I. General Account

1. The 49th General Meeting

June 6-7, '61. Lecture Hall, Kanto Gakuin, Yokohama. Attendance 223 from 67 schools. Lecture: "Peace by the Law," Chief Justice of the Supreme Court, Kisaburo Yokota. New Directors reelected. Nihon Suijo Gakko was affiliated with EACS.

2. Board Meeting

The Executive Directors meet monthly. General Board Meetings three times this year.

3. Principals Meeting

General Principals Meetings, twice this year.

4. Committee for Inquiring on the Character of EACS, twice this year.

5. Summer Program

a. Summer School (31th)

July 29- August 1, YMCA Camp, Gotemba. 181 from 59 Schools. Theme : “ *On Morality of Democracy.*” Lectures : “The Fundamental Problems of the Christian Education under the World Situation Today,” Prof. Masunori Hiratsuka, Kyushu University ; “Christian works To-Day”, Prof. Masao Takenaka, Doshisha University ; “The Dynamic Reformation of Method in the Present Education,” Prof. C.R. Rogers, Wisconsin State University.

b. Training Course for Office Workers

August 1-3, '61. Gotemba. 141 from 48 schools. Theme : “ *We Are a Sweet Savour of Christ* (II Corinthians 2:15). Lecture : “What Meant the Cross,” Rev. Kanta Takagi, Kita Senju Church.

6. Aid to Different Organizations

a. Christian Culture Society : Chairman, Ganjo Kosaka

b. Christian History Society : Chairman, Kaizo Nonomura

7. Editing and Publication of *The Present Status of the Christian Schools in Japan*, 500 pages, ¥1000

8. Inquiries about Religious Education

9. Publications

a. *Christian School Education*, Tabloid, 4 pages, monthly.

b. *Future and Problems of Christian School Education in Japan* III, 1960, 100 pages, to be out soon.

c. *Registry of Associated Schools*, 1961, 34 pages.

- d. *Study Report*, IV and V, to be out soon.
 - e. *Study Report of Child Education* III, to be out soon.
 - f. Minutes—49th General Meeting ; Summer School; Conference on Religious Education; Training Course for Office Workers; Meeting of All-Japan University Division; Study Group of Junior and Senior High Schools; Conference of Elementary School Teachers.
10. Publicity Committee Meetings monthly.
- II. Account in Relation to Refresher Courses
- 1. All-Japan University Division (7th)
December 4–5, '61. Yamano Hotel, Hakone. 37 from 17 universities and colleges. Theme: "*The Political Tendency and the Christian Schools in Japan*, and lecture as above, Prof. Kanichi Fukuda, Tokyo University.
 - 2. High School Division
 - (1) Training Course for Secondary School Principals and Assistants. November 30–December 2, '61. Hakone. Theme: "*The Practical Problems of New Curriculum*."
 - (2) Study Group (jointly with the Training Course for Secondary School) November 30–December 2, '61. Hakone. Theme: "*Teacher as a Group Leader and the Home-room*." 108 from 56 schools altogether.
 - 3. Elementary School Teacher's Conference (6th)
July 1, '61. Soshin Jogakko, Yokohama. Lecture: "Education for Happiness," Prof. Hiroshi Sugo, Ochanomizu Woman's College. 242 from 18 schools.
 - 4. Training Course for Elementary School Principals and Assistants.
February 16–17, '62. Yugawara. 20 from 9

schools and one from China (Taiwan). Lecture : Social Conditions and Understanding of Evangelism, Assistant Prof. Yoshio Noro, Aoyama Gakuin.

5. Conference of the Central Committee for Research on Education

Standing Committee Meetings, monthly. Central Committee Meetings, three times this year.

III. Account in Relation to Teacher Training Courses in Different Districts

1. Training Courses for New Teachers—Four Districts

a. Tohoku-Hokkaido—December 26-28, '61. 37 from 9 schools. Tsunagi, Morioka.

b. Kanto—will be held this summer.

c. Kansai (jointly with High School Division)—January 19-20, '62. Kawayu, Wakayama. 37 from 15 schools. Theme : “*Duty of Teachers in the Christian School.*”

d. Seinan—April 25-26, '61. Fukuoka. 35 from 9 schools.

2. Activities of Different District Councils

a. Tohoku-Hokkaido Committee for Research in Education

(1) October 2-4, '61. Nakayama Daira, Miyagi. 60 from 9 schools. Theme : “*The Mission of Christian School Education.*” Lecture : “Importance of Christian School in Japan To-Day,” Principal Jiro Shimizu, Keisen Jogakuen.

(2) December 26-28, '61. Tsunagi, Morioka. 32 from 9 schools (jointly with Study Group).

b. Kanto—University Division : January 19-20, '62. Nino Daira, Hakone. 18 from 8 universities and colleges. Lecture : “Japanese Mind on Beauty,” Prof. Yuichi Sasabuchi, Tokyo Woman's Christian College.

c. Kansai—(1) University Division: November

- 9-10, '61. Miyajima, Hiroshima. 28 from 9 universities. Lecture: "Influence of Natural Features on the Japanese Mind—Mainly on Buddhism," Prof. Keiji Nishiya, Kyoto University.
- (2) High School Division : January 19-20, '62. Wakayama. 37 from 15 schools. Theme : "How to Guide the Student Council in the Christian School."
- (3) Summer School August 24-25, '61. Rokosan, Kobe. 60 from 15 schools.
- d. Seinan—(1) Study Group on Science Education : May 26-26, '61. Seinan Gakuin H.S. 25 from a schools.
- (2) Summer School : August 15-18 '61. Yunotani, Aso. 67 from 9 schools. Theme : "On Morality in Democracy."
- e. Committee Meeting for Research in Education.
3. Aid to Study Group in Designated Schools
- a. "Study of the Educational Method in the Christian School," Group Study of University Division in Kanto District.
- b. "Draft of the Outline of Christianity for the Culture of Christian University Students," Dean Haruo Yamazaki, Kansei Gakuin University.
- c. "Social Study on the Group of Active Christian Leaders in the Christian School—Mainly in Seinan Gakuin University," Seinan Gakuin.
- d. "Study on the Present Status of Education in the Field of Science in Universities and Colleges," Group Study of University Division.
- e. "On the Effective Result of Social Study in Curriculum," Iai Girls's High School.

- f. "Course of Study in Bible and Christian School Education," Aoyama Gakuin.
- g. "Study on the Curriculum of Religious Education according to the Church Calendar," Pool Gakuin.
- h. "Survey on Group Dynamics," Shoin Joshi Gakuin.

III. Aid for Preparing Curricula for Religious Education

1. *Present Status of Education in the Field of Science* in liberal arts course in colleges. Some basic study is being done for the purpose of encouraging study science in Christian Universities and colleges.
2. Conference on Religious Education (11th)
 July 27-29, '61. YMCA Camp, Gotemba. 108 from 49 schools. Theme: "*New Century of the Missionary Work in Japan and the Christian School.*" Lectures: "New Century of the Missionary Work in Japan," Minister Isamu Omura, Asagaya Church; "New Century on the Missionary Work in Japan and the Christian School," Prof. Nobuo Kobayashi, Kansei Gakuin University.

EACS All-Japan Activities on Education

	1959	1960	1961
Summer Schools	228	215	181
R.E. Conference	121	111	108
Office Workers' Conference	126	140	141
All-Japan University	60	66	37
Division	(from 21 schools) (from 22 schools)		
High School Group	100	85	108
Elementary All-Japan	(from 40 schools)		
Conference	195	222	242

The Associated Schools are 79 in number, of these 79 member schools 35 are IBC related, while 22

are Kyodan related (with no direct connection with any mission) making the number of Kyodan related schools 56 altogether. In the total of 79, there are included, besides the above mentioned;

9	Anglican	3	Lutheran
2	Southern Baptist	1	Friends
1	Free Methodist	1	Church of Christ
4	American Baptist	1	Missouri Lutheran

THE NATIONAL YMCA

I. Young Peoples' Work

1. The National Study Conference for Youth Leaders was held at Tozanso, Gotemba, November 2-4. The theme of the Conference was "Let's Save Our Energy!" The topics of study were "The Biblical Basis for the YMCA Movement" and "The Realization of Democracy and Our Movement." Messrs Yoshinobu Irie and Eiichi Kudo were the lecturers and 150 persons attended from 20 cities.

2. Local Study Conferences for Youth Leaders were also held at Yokuonkan, Koganei (for the eastern district), at Chusenji, near Takarazuka (for the central district) and at Hinoyama Youth Hostel, Shimonoseki (for the western district) in May and June for two days and a night. The total attendants were 312.

3. The 8th Rural Village Youth School was held at Tokyo Shizunoya, Hachioji, January 30-February

4. Its theme was "Our Village Communities in Revolution." Lecturers were Messrs. Tadashi Fukutake, Seizo Otani and Kesao Tamai. The total attendants were 55 from Tokyo and 2 other prefectures.

4. Training Conferences for Recreation Leaders were held under the co-auspices with the YWCA three times, April 6-22, May 28-June 3 and July 2-8, at Ikoino Ie, Kokuryo, and at Nojiri YWCA Camp. About 40 to 45 people attended each conference.

5. The Training Course for Life-Guards was held at the Tokyo Y Pool, June 19-24. and 14 people were officially approved.

6. English Education.

One of the secretaries in charge of education was sent to the United States. On his return he will work for further development of the curriculum for English education.

7. The National English Speech Contest was held on June 25 at Kobe Shakai Jigyo Kaikan. The first prize for recitation was awarded to Kobe, second, Kumamoto and Tokyo third; for speech to Yokohama, first, Nagoya, second, and Abeno, third; and the team prize to Yokohama.

8. Lectures on Christian Literature and Art were given from October 30 to November 16 under the co-auspices of the Y's of Nagoya, Kyoto, Osaka, Himeji, and the Department of Literature, NCC. Messrs Junichiro Sako, Rinzo Shiina and Kanta Takagi were the lecturers.

II. Student Work

1. The 70th YMCA Summer School was held from August 20 to 25 at Gotemba Tozanso in conjunction with the Student YWCA National Student Conference. The Chaplain was Mr. Nobuo Watanabe and the special lecturer was Mr. Ken Ishiwara. In addition more than ten lecturers were invited, including Messrs. Hideyasu Nakagawa, Takenosuke Miyamoto and Mikio Sumiya. There were 227 persons attending from 74 universities.

Local Summer Schools were also held during the the summer in seven areas (Hokkaido, Tohoku, Kanto, Tokai, Chugoku & Shikoku and Kyushu). The total number attending was 698 from 86 schools.

2. The University Teachers' Conference was held at Gotemba Tozanso, August 19-21. Sixty people attended the Conference and they resolved to organize

the Japan Christian Scholars' Fellowship (Daigaku Kirisutosha no Kai).

III. High-School Work

1. The National Conference of High School Students was held at Gotemba Tozanso, August 7-11. The theme was "The Meaning of the Life and Mission of the Hi-Y Members." Seventy-five people from 40 schools came to the Conference. Mr. Seiji Niwa was the leader of the Bible Study and Messrs. Seiji Hagii and Tsunegoro Nara were the lecturers.

2. The National High School Teachers Conference was held at Koyoso, Enoshima, December 29-30. There were special lectures on "The Method and Practice of Leading Bible Study for High School Students" by Rev. Kanta Takagi and on "The Psychological Tendency of Contemporary High School Students with Special Reference to Delinquency" by Mr. Hiroshi Ishida of the Domestic Relations Court.

3. The National Conference for the Leaders of Young People was held at Shimosaka Honkarasaki House in Otsu, October 18-20. Ninety leaders attended. They studied and discussed "The Problems of Co-education in Groups" and "The Work with Young People in Rural Communities."

IV. International Fellowship

1. The Friendship Tour to the Student-Y in Korea: Under the leadership of Prof. Koji Ono of Doshisha University, six members (Messrs. In Ha Lee, Kenjiro Kogure, Norio Ochiai and Misses Miyako Otake and Makiko Sakata) visited Korea from March 21 to April 5, 1961.

2. The Work Camp for Reconstruction of Rural Communities in The Philippines: The Japanese Y sent Messrs. Katsunari Majima (Doshisha University SCA), Shigeru Satomi (Chuo University Student Y) and Kyoichi Yuasa (Japan Council of Christian Doctors) as representatives to the Work Camp. This Work Camp is held every year under the auspices of the Philippine YMCA. They took off from Haneda Air Port on April 10 and joined in manual labour as well as medical service in the several places. They returned in June.

3. Eleven high-school students from Hiroshima Y made a good-will trip to Honolulu. They sailed from Yokohama on July 29 by the P. S. O. Line and stayed in the homes of some high-school students in Hawaii.

4. Twelve high-school students of Osaka visited San Francisco, the sister city of Osaka, at the invitation of the YMCA there. They departed from Haneda Air Port on August 8 and stayed in the United States for two months, attending camps and conferences.

5. The World YMCA Youth Conference was held in Vienna from July 8 to 15. Messrs. Junichi Hagii (Tokyo-YMCA) and Sanehiko Kodama (Kyoto-YMCA) were delegates. Messrs. Ikeda (General Secretary) and Wedel (Fraternal Secretary) also attended. On their way to and from Vienna they made good-will visits to YMCAs in Southeast Asia.

6. Mr. Yoshimichi Ebisawa returned from Sao Paulo YMCA, Brazil, on March 5, at the expiration of his term as Fraternal Secretary.

The YMCA Research Institute: Five students (from Osaka, Kumamoto, Kobe and Yokohama-Ys) have finished the course of instruction in 1961.

Publications of Books for the Leaders of Young People: The YMCA Press has published *Tanoshi Uta* (Happy Songs) and six new books and 12 revised books in 1961.

The 29th National YMCA General Convention: The General Convention was held at Gotemba Tozanso on August 26-27. The Convention discussed increasing the National YMCA Co-operative Fund, etc. Mr. Tokutaro Kitamura was elected as the new Chairman of the YMCA Board.

Rescue Work at the time of the Second-Muroto Typhoon: After the typhoon on September 16, the Osaka YMCA, with the help of four boats from Rokko Camp Site and rescue teams from Nagoya, Tokyo and Yokohama-Ys, worked for relief in Nishi Yodogawa area and three other areas in the city.

JAPAN WCTU (April 1961-March 1962)

1. Membership : The Japan W.C.T.U. makes 10 as the minimum membership of a local union. From 1959 to 1962 our local unions numbered from 120 to 130. The number of members differs from time to time, but the treasurer pays World W.C.T.U. membership fees for 5,000—¥18,000 in Japanese yen currency for the last years.

2. Local Unions : Fifteen years have passed since the War, and by the strenuous efforts of the corresponding secretary, Mrs. Masako Takegami, who also worked as a national organizer, the number of local unions has returned to the number of the pre-war period. It is a constant struggle to build up new unions as the old ones fade away. The presidents of local unions are often really the praise-worthy champions of the W.C.T.U.

3. District Presidents : The national W.C.T.U. is divided into 19 districts, each district includes one, two, sometimes several prefectures, and each district has a district president to whom the national treasurer pays up to ¥5,000 a year for postage and car fare to look after the local unions. The district is the unit on which the national W.C.T.U. is organized. Most of the national trustees are chosen from among the district presidents.

4. Department Superintendents : We have 12 superintendents of departments which mainly follow the divisions of the World W.C.T.U. The three main departments, Peace, Prohibition and Purity carry out their work under well trained superintendents with

an annual budget of ¥30,000 a year, which can be augmented by emergency contributions when there is necessity. The rest of the departments also have budgets so that they can carry out their plans.

5. Special developments: From time to time special developments occur. An example is the 70th Anniversary Plan. For five full years the national union worked on plans for the building of the W.C.T.U. Headquarter's Building, and tried to raise ¥70,000,-000. We could raise ¥50,000,000. The remaining sum was acquired by the membership loan of ¥7,500,000 which was covered mostly by the W.C.T.U. membership. The building was completed in 1960 and was dedicated on Oct. 31st, 1960. About ¥1,000,000 was contributed by friends from abroad.

The most significant recent event was the passage of the Anti-Prostitution Law in 1956. Ever since the special efforts of the WCTU have been devoted to enforcing the Law. This is now carried on by 33 national organizations working together.

As a result of the prohibition movement, our country succeeded in passing the "Drunkards Law." It is rather lukewarm, yet this is the first time that we could put our hands on the adult drinking problem. 50 beds were apart for the Alcoholics. This is the 40th year since 1922 when we the passed "Minors' Law."

We are doing our best for keeping world peace. This includes :

1. Movement to keep the Peace Constitution.
2. Movement against H and B Bombs.

The Japan W.C.T.U. has a new Project which is the invitation of the World W.C.T.U. Convention in 1965. It has been the hope and dream of the national officers to invite the world convention to

Japan since 1920-25. We have had this dream for so many years and now it seems that we can accomplish it. We will send as many delegates as possible to the world convention in India and they will ask the convention to come to Japan in 1965.

No. 6

THE AUDIO VISUAL ACTIVITIES COMMISSION (AVACO) of the

National Christian Council of Japan

1961 was the twelfth year of activity for AVACO, the Audio Visual Activities Commission of the NCC. This year saw major developments or advancement, overseas and in Japan, in broadcasting, production, leadership training and integration of the work into the life of the churches. Among the new developments were (1) the beginning of broadcasts in October by HOREMCO, AVACO's Hokkaido branch, (2) the production of the first of a series of thirteen dramatic films for TV, completed in February of 1962, (3) the production of the first of a series of new biblical kamishibai, *THE BABE IN THE MANGER*, (4) the integration of AVACO's workshops with those of the Church School Department, both nationally and regionally, (5) the publication of AV handbooks on the use of the flannelgraph and the picture story, first two of a series, (6) the gathering and cataloguing of visual aids on the Bible from all parts of the world, and (7) the organization of a new regional committee in Asia. Besides these significant *firsts* there were advances in most other phases of AVACO's work.

Radio and Television

Under the leadership of the Rev. Takihiro Yamakita and the Rev. J.L. McAlpine, the radio and TV programming committees, respectively, carried out an active year of planning and activities.

The TV committee considered various plots and scripts for TV evangelistic films and authorized the filming of the first dramatic TV evangelism film to be produced in Japan, *IN LOVE OF LIFE*, the film being completed finally in February, 1962.

In addition, at 11:30 on New Years Eve a special Christian candlelight worship service was televised in the Tokyo area from the Aoyama Gakuin University Chapel, the program being arranged by AVACO and sponsored by Hakuyosha Cleaning Company. This was the sixth annual broadcast of such a service.

In the field of radio, AVACO continued producing its own fifteen minute evangelistic program, *GUIDE-POST OF LIFE*, broadcast each Saturday morning over Radio Tokyo, and also broadcast on sustaining time in two other parts of Japan as *WOMEN'S TALK*. This program was also made available through the Pacific Broadcasting Company for rebroadcast on Okinawa and by short-wave from Manila (FEBC).

AVACO also produced, for the United Church of Christ, *FRIEND OF THE HEART*, a fifteen minute evangelistic program, broadcast each Sunday morning over Radio Tokyo, featuring the witness of a layman or pastor from his personal experience to the subject "The Bible and I". The United Church provides the scripts and purchases the time for this program and AVACO staff members do the production and handle station relations.

AVACO continued to perform liaison service with the government nation-wide networks I and II (NHK) providing speakers, music or ideas for some fifty nation-wide broadcasts during the year over these outlets.

AVACO has offered to those writing cards or letters, the monthly magazine *CHRIST*, a small hymnal or a New Testament, as well as an introduction to the

nearest church for those requesting it.

During 1961 the AVACO Drama Training School entered its sixth year of night classes and continued providing Christian talent for radio drama, film and filmstrip soundtracks and similar projects. The AVACO Broadcasting Chorus was dissolved during 1961 after having recorded several hundred hymns on tape.

The three AVACO recording studios were improved by the import of some new equipment and the addition of a number of rental musical instruments. These studios continued to provide a substantial income to support AVACO's staff and program. Besides the production of Christian radio programs, the studios are used for putting Japanese sound on western Christian films, for making tape narrations for filmstrips, and for dubbing music and other tapes for evangelism. In addition, the "Radio Journalism" course of Aoyama Gakuin University is held in AVACO's Studio I.

AVACO was host to the fifth meeting of Christian radio producers of Japan, at which reports on trends in radio and TV were heard from representatives of public and private broadcasting companies. Reports and programs of each producer were heard and discussed.

Projected Aids and Library Activities

Under the chairmanship of the Rev. Atsumi Tasaka, the Projected Aids Committee also had an active year.

Five new films were imported and Japanese sound added on magnetic soundstrip, bringing the total number of films with Japanese sound to over seventy. Filmstrips also were imported, bringing the total of filmstrips available in the Tokyo library to well over

a thousand and those in three branch libraries to approximately six hundred. One children's filmstrip, **THE MISCHIEVOUS MONKEY**, was produced by AVACO, Japanese sound was added to a number of films in the Life of Christ series for the Lutherans, and on the film, **WILLIAM CAREY**, for the Baptists. Three ebanashi (picture stories) and one illuminated kamishibai were added to the library, besides the pioneering six color kamishibai, **THE BABE IN THE MANGER**, first of a planned series of eighty titles. Several packets of rental flannelgraph were also produced.

During the year, English versions of the AVACO filmstrip, **OUR FAMILY'S CHRISTMAS**, were produced for use in the United States by the EUB and Methodist mission boards.

From the Tokyo library alone there were almost 600 borrowings of over 1,300 films, 1,289 borrowings of 3,567 filmstrips, and 572 borrowings of 1,006 kamishibai. There were 158 loanings of ebanashi and 58 of illuminated kamishibai. To the tape library were added eight new narrations for filmstrips and seven for films, making a total rental library of 213 masters and 321 copies. Loanings of tapes for use in church meetings, prison and hospital evangelism and evangelism of the blind totaled 639. Prints dubbed and sold came to 472.

The AVACO library and other staff people continued their counselling service to more than 10,000 visitors on purchase, use, and repair of equipment or materials.

Non-projected Materials

The Non-projected Aids Committee under Miss Sumiko Ono, concentrated on the work, through a sub-

committee, of making lists of titles and considering script outlines for the production of biblical kamishibai. A tentative list of the first forty titles was approved, twenty Old Testament and twenty New Testament, for production as funds permit. These lists were produced on the basis of extensive polls of kindergarden and church school teachers and pastors, as well as a study of the most frequently recurring themes in the NCC church school curriculum.

In addition to the non-projected aids mentioned above, the committee supervises the AVACO publication program of printed materials. This includes the production three times a year of the AVACO audio-visual curriculum which follows the NCC outline, and the scripture verse picture cards which accompany the kindergarden curriculum. 25,500 sets of the cards and 16,500 copies of the booklet in which they are pasted were sold. Two AV handbooks, profusely illustrated, were produced, *THE PRODUCTION AND USE OF THE FLANNELGRAPH* (\$0.36) and *THE PRODUCTION AND USE OF THE EBANASHI* (\$0.30). Each of these handbooks includes scripts as well as complete instructions on production and use, and are especially valuable as texts for workshops. At present these are available only in Japanese.

The Tokyo AVACO Readers Group continued their monthly meetings, bringing together about thirty young people each time for lectures, production of their own materials and other activities.

One of the main new projects of the year was the systematic gathering and cataloguing of biblical visual teaching aids from all parts of the world, the attempt to gather samples of *all* filmstrips, charts, maps, flannelgraphs, teaching pictures and other aids, concerning the Bible, produced anywhere in the world.

The gathering of this complete AV library for research, study and use, was under the direction of Miss V. Kataja, Finnish missionary, on loan to AVACO for training and work from the Lutheran Church. A budget of up to \$1,000 has been provided for this purpose.

Research and Production

AVACO continues to produce and sell the kerosene filmstrip projector. In addition, designing of a 16 mm. filmstrip projector to work on main line or battery was begun, with the first production of one hundred to be carried out by the summer of 1962.

Photography and Film Department

The photography department continued its service of taking and developing PR photographs for AVACO, churches and individuals, as requested. This included production of filmstrips in color for overseas mission board use, and film footage for the World Council of Churches Department of Information. Rental use of the professional Arriflex and Auricon camera equipment helped to make this department self-supporting. Especially close cooperation was established with Miss Helen Post on public relations work for the Interboard Committee and the Methodist Church.

Workshops

The twelfth annual workshop at Nakakaruizawa brought together 500 school teachers, pastors and leaders for four days of lectures, demonstrations and workshops. Eighteen courses were offered ranging

from choir or recreation leadership to production and use of filmstrips, flannelgraph, ebanashi and other visual aids. Each aid or technique was demonstrated by experts in evening sessions. Lectures on Bible, theology, and Christian education were featured each morning. Since the workshop was held in cooperation with the NCC Church School Department, workshop sessions were also offered on the NCC curriculum at each age level.

Five workshops in Tokyo and elsewhere for training operators of 16 mm. movie projectors were held and a total of sixty-four licences issued.

During 1961 regional workshops were planned in cooperation with the Church School Department with that department taking the lead in administration and AVACO providing leadership. AVACO sent leaders to twenty regional workshops or other meetings. This included a workshop and lectures for the Asia Rural Evangelists Training School held at Tsurukawa Rural Evangelism Seminary.

Hokkaido Branch

In October, with the Rev. Evyn Adams in Hokkaido to direct its work, the Hokkaido branch began radio broadcasting, using AVACO tapes and local productions, in a weekly island-wide broadcast. Local monitors in each church in Hokkaido report their opinions on the broadcasts and any local information they can find on the impact and results. Future plans call for the addition of an associate, the Rev. Kazuo Ishikawa, and the follow-up of those who respond to the broadcasts by means of Bible correspondence courses, meetings, including film evangelism and music, and home visitation.

Overseas Relationships

Negotiations between Mathew Ogawa and the staff of the East Asia Christian Conference, led in November to the organization by the EACC of its own committee, the Broadcasting and Audio Visual Aids Committee, as follows:

The Rev. K.D. Bhasker, India, Chairman
Mr. Mathew S. Ogawa, Japan, Secretary
Mr. Constantino Bernardez, Philippines
Mr. Lie Tjie Kiet, Malaya
The Rev. Melchizedek M. Solis, Thailand
Mr. Saw Lader, Burma
The Rev. Vern Rossman, Japan

This committee replaces and takes over the functions of the former East Asia Christian Mass Communications Committee, with the advantage of being completely integrated with the EACC. AVACO continues to be the regional center for leading the national committees in research, information exchange, leadership training, planning of programs, and similar activities. Mr. Ogawa has also been named staff member of the EACC in the field of broadcasting and audio visuals.

Also in India, the World Conference on Christian Broadcasting dissolved itself to form a new and more inclusive organization, the World Association for Christian Broadcasters. Mr. Ogawa was appointed Asia regional representative and a member of the Working Committee of this organization, as well as a member of the Editorial Committee for the *Christian Broadcaster* magazine. In addition, he was appointed a member of the Publicity Committee of the Department of Information of the World Council of Churches.

Delegates from Japan to the radio and audio visual

conferences in New Delhi in November were Mathew Ogawa and Vern Rossman. Mr. Ogawa also attended the enlarged Continuation Committee meeting of the EACC held in Bangalore.

Other over-seas responsibilities of Mr. Ogawa include serving as representative in UNESCO conferences for the Japanese Ministry of Education, as member of the International Church Film Association, the United Bible Societies Committee on AV Aids, and secretary of the Japan Ecumenical Loan Fund Committee.

Among the projects AVACO is helping on regionally are the production of a color film on the history and work of the EACC and the gathering of Asian hymns for a regional hymnal. Among the important future projects of the new BAVACO organization are a year-long regional training school for national leadership to be held in 1962 and 1963 in India and the Philippines, and a ten day seminary on the subject, "The Communication of the Gospel through Art, Drama and the Mass Media" to be held in 1964.

The Asia Office in AVACO continued its counseling and export service to Christian organizations and workers all over the world, exporting equipment and materials all the way from kamishibai to filmstrip projectors, film splicers to dolls' hair.

No. 7

THE FELLOWSHIP OF CHRISTIAN MISSIONARIES

1961—1962

At the conference of the Fellowship at Lake Nojiri, in July, 1961, the following officers were elected to serve for the current year: President, Howard Alsdorf; Vice-President, Marion Moorhead; Secretary, Glenn Bruggers; Treasurer, Elizabeth Howell.

The chief responsibility of these officers appears to be the planning of the annual conference, which will again be held at Lake Nojiri, July 25-27, 1962. The theme for our conference this year will be: "Ambassadors for Christ." Among the speakers will be Professor Raymond Hammer, whose recent book "Japan's Religious Ferment", has been receiving favorable reviews.

Compared to the various endeavors in which our predecessor organizations were engaged in the years prior to World War II--the establishment of Japanese language schools, schools for missionaries' children, and the Christian Literature Society, to mention only a few--our present functions are quite restricted. Aside from its primary function of promoting fellowship among missionaries of all Christian groups at work in Japan--and there are active regional fellowships in Sendai and the Kansai--the FCM sponsors the Japan Christian Quarterly. Dr. Esther Hibbard, of Kyoto, has continued to serve as editor of the Quarterly, and our Publications Committee for the coming three years is composed of Dr. B. Paul Huddle, Dr. James Phillips, and Rev. Malcolm Carrick.

THE NIPPON CHRISTIAN ACADEMY (NCA)

Background History

In the fall of 1957 Dr. Alfred Schmidt, Representative of the Directors' Association (Leiterkreis) of the German Evangelical Academies, came to Japan to meet the need to develop the dialogue between Church and society. During this beginning period he endeavored, with the Japanese Academy friends, to establish a unique type of Christian Academy in Japan as a movement of "Hanashi-ai" (free and constructive discussion) among the people of different opinions and occupations under the mediating leadership of Christians. Till the end of 1961 more than 220 conferences and meetings were held, and 16,087 people from various occupational groups participated in them. The Nippon Christian Academy was born and was recognised as a juridical person under the Japanese corporation law on the 12th of June, 1961.

NCA is one of the associate members of the National Christian Council, and the fulltime leaders have been appointed by the United Church of Christ in Japan (Kyodan).

Present Situation

NCA has, at present, its main office in Tokyo and its two activity offices in Tokyo and in Kyoto. The main office is the organizational center and the activity offices prepare and lead the Academy conferences. Within the year 1963 two Academy Houses will be completed in Ohiso, near Tokyo, and in Kyoto.

The Houses are to be the conference centers, and the full-time Academy pastors and staff members will live there, creating a new Christian community in each House. For the House project the German Academy friends are sending their contributions of about \$300,000 and we Japanese will try to get about ¥200,000 in Japan. As an ecumenical movement of Christian service in the land of Japan, NCA wishes to serve God and His people with its particular mission in our own time. Our ecumenical friends in the world are giving us their encouragement, love and practical help for the progress of NCA.

Conferences

The Academy conference is not primarily just for Christians, but rather for non-Christians in modern society. NCA tries to build a bridge between Church and society which are separated from each other. The conferences therefore are prepared according to the need of the people themselves, and we deal with various practical problems (industrial, political, educational, theological, cultural etc.) as they see them. The first task of the Academy leaders is not to preach the Gospel to the non-Christian participants, but to listen to them in a free atmosphere of mutual discussion, becoming their partners in their own everyday lives. However in all the Academy conferences there is a brief meditation period in the morning, and we try to present the Biblical message to those who want to hear. The Academy conference is neither an evangelistic meeting, nor a secular conference about people's problems, but an encounter-opportunity of the living Word of God and the people of our modern age.

Organisation

Main Office of NCA : 1-2370 Arai-juku, Ohta-ku, Tokyo, Japan (Tel. Tokyo 771-4341)

Chairman of the Board of Trustees : Rev. Motojiro Sugiyama

Financial Director : Prof. Morizo Ishidate

Director for Ecumenical Relations : Dr. Alfred Schmidt

Tokyo Activity Office : 6-684 Koenji, Suginami-Ku, Tokyo (Tel. Tokyo 386-4583)

Chairman of the Conference Program : Prof. Yoshitoka Sakaeda

Activity Director : Rev. Haruo Saiki

Kansai (Kyoto) Activity Office : c/o School of Theology, Doshisha University, Karasumaru Imadegawa, Kamikyo-ku, Kyoto (Tel. Kyoto 23-8071)

Chairman of the Conference Program : Prof. Kei-ichiro Shimada

Activity Director : Prof. Masao Takenaka

Important Conferences planned in 1962

	Tokyo	Kansai
Jan.	Conference for industrialists "Industry and Humanity"	"Ecumenical Theology" meeting
Feb.	Conferences for labor movement leaders, for youth movement leaders	Conference for university students "Concerning the View of Nation"
Mar.	Conference for women "Modern Society and Family"	Conference for medium-sized businessmen
Apr.	Conference about young people's delinquency	Consulation for women in modern society

May	Ecumenical encounter of young pastors and lay men	Conference for high school teachers
June	Conference for primary school teachers	Conference for professors
July	Conference for journalists for students	Conference for pastors and laymen
Aug.	Conference for professors, scholars	Industrial Seminar for Students
Sep.	Conference for big industrialists	Conference for journalists
Oct.	Conference for inter-denominational clergy	Conference for industrialists
Nov.	Conference for the people from non-Christian religions	Conference for labor movement leaders
Dec.	Conference for politicians	Conference for artists

V. DIRECTORIES

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Baptist Convention of Japan

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Baptist General Conference of America

米国一致バプテスト連合

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東京都千代田町神田駿河台 2 丁
目 3-1 キリスト者学生会館内

Christian Mission to Bud- dhists

東亜基督教道友会

18 Yamazoe-machi, Shugaku-
in, Sakyō Ku, Kyoto
京都市左京区修学院山添町 18

Christian New Life Society

基督教新生会

3-2 Kanda Misaki-cho, 1-chome, Chiyoda Ku, Tokyo
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基督の教会

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東京都千代田区永田町 1丁目33**Free Methodist Church of Japan**

日本自由メソジスト教団

81 Maruyama-dori, 1-chome,
Abeno Ku, Osaka
Tel. (66) 4952
大阪市阿部野区丸山通 1丁目81**Gospel of Jesus Church**

イエス福音教団

1548 Shimo Hoya, Hoya
Machi, Kito Tama-gun,
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東京都北多摩郡保谷町下保谷
1548**Holy Jesus Society**

聖イエス会

880 Totsuka-machi 3-chome,
Shinjuku Ku, Tokyo
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東京都新宿区戸塚町 3丁目 880

Immanuel General Mission

インマヌエル綜合伝道団
Kotsu Kyokai Bldg. 4 Maru-
nouchi 3-chome, Chiyoda Ku,
Tokyo Tel. (271) 4118
東京都千代田区丸ノ内 3 丁目 4
交通協会ビル

International Christian Church

国際基督教団
29 Yoyogi 1-chome, Shibuya
Ku, Tokyo
Tel. (371) 1967, 1968
東京都渋谷区代々木 1 丁目 29

Japan Alliance Church

日本アライアンス教団
255 Itsukaichi-machi, Hiro-
shima Shigai
広島市外五日市町 255

Japan Alliance Church

日本同盟基督教団
1 Kitazawa 2-chome, Seta-
gaya Ku, Tokyo
Tel. (421) 3442
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Japan Apostolic Mission

日本ペンテコステ教団
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Machi, Ikoma-gun, Nara Ken
奈良県生駒郡生駒町俵口 943

Japan Apostolic Mission

基督教伝道館
56 Horikawa-machi, Fuku-
oka Shi
福岡市堀川町 56

Japan Christ Society

日本基督会
37 Shoto-cho, Shibuya Ku,
Tokyo
東京都渋谷区松濤町 37

Japan Christian Presbyterian Church

日本基督長老教会
273 Horinouchi 1-chome,
Suginami Ku, Tokyo
Tel. (311) 0017
東京都杉並区堀ノ内 1 丁目 273

Japan Covenant Mission

日本聖契教団
990 Nakameguro 3-chome,
Meguro Ku, Tokyo
Tel. (491) 8746
東京都目黒区中目黒 3 丁目 990

Japan Evangelistic Band

日本伝道隊
11 Shiomidai-cho, 5-chome,
Suma Ku, Kobe
Tel. (7) 5651
神戸市須磨区潮見台町 5 丁目 11

Japan Gospel Church

日本福音教団
3 Nishi Hatchobori 1-chome,
Chuo Ku, Tokyo
Tel. (551) 8816
東京都中央区西八丁堀 1 丁目 3

Japan Gospel League

56 Koyama Itakura-cho, Kita
Ku, Kyoto
京都市北区小山板倉町 56

Japan Holiness Church

(Arahara)

日本ホーリネス教団

40 Tamagawa Naka-machi
2-chome, Setagaya Ku,
Tokyo Tel. (701) 1880東京都世田谷区玉川中町 2丁目
40**Japan Holiness Church**

(Kurumada)

日本ホーリネス教団

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Shinjuku Ku, Tokyo
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東京都新宿区柏木 3丁目 391

**Japan Holiness Church of
the Oriental Missionary
Society**

東洋宣教会きよめ教会

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Japan Jesus Christ Church

日本イエス・キリスト教団

c/o Akashi Hitomaru Church,
130 Aioi-cho 1-chome, Aka-
shi Shi

明石市相生町 1丁目 130

明石人丸教会内

Japan Lutheran Church

日本ルーテル教団

16 Fujimi-cho 1-chome, Chi-
yoda Ku, Tokyo
Tel. (331) 5266-7東京都千代田区富士見町 1丁目
16**Japan Soul Clinic**

日本救霊伝道指導学校

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Shi, Tokyo

Tel. Musashino (022) 2905

東京都武蔵野市西窪 105

**Kashiwazaki Christian
Church**

柏崎基督教会

Fuka-machi, 3-chome, Kashi-
wazaki Shi, Niigata Ken

新潟県柏崎市深町 3丁目

**Kobe Reformed Presbyterian
Church**

神戸改革長老教会

12 Ichinotani 2-chome, Suma
Ku, Kobe

神戸市須磨区一の谷 2丁目 12

**Korean Church of Christ in
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在日大韓基督教会

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Libenzeller Mission1933 Nakanoshima, Kawasaki
Shi Tel. Noborito 334

川崎市中野島 1933

**Living Water Christian
Church**

活水基督教団

587 Ogikubo, Odawara Shi

Tel. Odawara 6891

小田原市荻窪 587

Lutheran Brethren Mission of Japan

日本ルーテル同胞宣教団
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Narayama, Akita Shi
秋田市檜山本新町上丁 8

Lutheran Free Church of Norway

ノルウェイ・ルーテル自由教会
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Mennonite Missions

Mennonite Brethren in Christ

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山口県萩市上原十日市筋 11

Mennonite Brethren Mission of Japan

日本メノナイト・ブレザレン
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Osaka Fu Tel. Ikeda 210
大阪府池田市井口堂 26

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和敬塾

Mennonite Mission, General Conference

50 Yodogawa-cho, 3-chome,
Miyazaki Shi
Tel. Miyazaki 4009
宮崎市淀川町 3 丁目 50

Old Mennonite

Tokyo Mennonite Center
428 Honan-cho, Suginami Ku,
Tokyo Tel. (381) 9969
東京都杉並区方南町 428
東京メノナイト・センター

Mino Mission

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Norway Lutheran Mission

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5-27 Chimori-machi, 1-chome,
Suma Ku, Kobe
神戸市須磨区千守町 1 丁目 27
の 5

Norwegian Missionary Society

ノルウェイ伝道会
3-15 Tezukayama Sumiyoshi
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大阪市住吉区帝塚山 3 の 15

Open Bible Standard Church

開聖基督教団
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Plymouth Brethren

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238 Minami Tsunajima Ko-
hoku Ku, Yokohama
横浜市北区南綱島 238
綱島福音会館

Salvation Army

救世軍

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サンビ教団

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広島市水主町 215

Seventh Day Adventist

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Ku, Tokyo Tel. (401) 1171-4
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Society of Friends

基督友会

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Tel. (451) 7002
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Spirit of Jesus Church

イエスの御霊教会教団

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Tel. (391) 5925
東京都杉並区萩窪 3丁目 152

Swedish Missions

〔スエーデン自由派教会〕

Swedish Alliance Mission

スエーデン・アライアンス伝
道団

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Hamamatsu Shi, Shizuoka
Ken
静岡県浜松市池上町 141

Swedish Baptist Mission

621 Nakano-cho, Yashiro,
Himeji Shi, Hyogo Ken
兵庫県姫路市八代中野町 621

**Mission Covenant Church
of Sweden**

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Shi Tel. Okayama (2) 9672
岡山市網ノ浜 361

**Swedish Evangelical Mis-
sion in Japan**

スエーデン福音伝道団

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Setagaya Ku, Tokyo
東京都世田谷区下馬 3丁目 43

**Swedish Evangelical
Orient Mission**

スエーデン東洋福音伝道団

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Shi, Shizuoka Ken
静岡県沼津市平町 149

Swedish Free Mission

スエーデン自由伝道団
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Hodogaya Ku, Yokohama
横浜市 保土谷区 岩間町 2 丁目
123

Swedish Holiness Mission

スエーデン・ホーリネス教団
2 Oogimachi, Nishi Nasuno-
machi Nasu-gun, Tochigi
Ken
栃木県那須郡西那須野町扇町 2

Swedish Independent Church

独立スエーデン教会
30 Ochiai, Higashi Kurume-
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東京都 北多摩郡 東久留米村 落
合 30

Orebro Missionary Society of Sweden

スエーデン・オレブロ伝道協
会
122 Minato Aoi-machi, Waka-
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和歌山市湊葵町 122

Tohoku Baptist Bible Fellowship

東北聖書バプテスト教団
3 Yayoi-cho, Mukoogaoka,
Bunkyo Ku, Tokyo
東京都文京区向ヶ岡弥生町 3

Unitarian Church

日本自由宗教連盟

c/o Seisoku Koto Gakko
24 Shiba Koen, Minato
Ku, Tokyo Tel. (431) 0913
東京都港区芝公園 24
正則高等学校内

United Church of Christ in Japan

日本基督教団
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Tokyo Tel. (561) 6131-5
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United Pentecostal Church

Nishi 18-chome, Minami 14-
jo, Sapporo Shi
札幌市南 14 条西 18 丁目

Universal Evangelical Church

万国福音教団
162 Hon-cho, Matsumoto Shi,
Nagano Ken
Tel. Matsumoto 2347
長野県松本市本町 162

Universalist Church

基督教同仁社団
12 Fujimi-cho 2-chome, Chi-
yoda Ku, Tokyo
東京都千代田区富士見町 2 丁目
12

Watch Tower Bible and Tract Society

ものみの塔聖書冊子協会
1 Shiba Mita Toyooka-cho,
Minato Ku, Tokyo
東京都港区芝三田豊岡町 1

WHO'S WHO

IN THE

JAPANESE PROTESTANT CHURCH

Abbreviation

A E C	Anglican Episcopal Church of Japan (日本聖公会)
B C	Baptist Convention of Japan (日本バプテスト連盟)
B U	Baptist Union of Japan (日本バプテスト同盟)
C C J	Church of Christ in Japan (日本基督教会)
C L S	Christian Literature Society of Japan (日本基督教文化協会)
C N	Church of the Nazarene in Japan (日本ナザレン教団)
C R C	Christian Reformed Church of Japan (日本基督改革派教会)
E A C S	Education Association of Christian School (日本基督教 々育同盟)
E L C	Evangelical Lutheran Church of Japan (日本福音ルー テル教会)
F M C	Free Methodist Church of Japan (日本自由メソジスト教 団)
I G M	Immanuel General Mission (インマヌエル綜合伝道団)
I P A	International Peace Association (国際平和教会)
I N D	Independent Church (独立教会)
J B S	Japan Bible Society (日本聖書協会)
J C W S	Japan Church World Service
J G C	Japan Gospel Church (日本福音教団)
J H	Japan Holiness Church (日本ホーリネス教団)
K C C	Korean Church of Christ of Japan (在日大韓基督教会)
K R P	Kobe Reformed Presbyterian Church (神戸改革派長老教 会)
S A	Savation Army (救世軍)
U C	Unitarian Church (日本自由宗教連盟)
U C C	United Church of Christ in Japan (日本基督教団)
W C T U	Japan Women's Christian Temperance Union (婦人矯風 会)
Y M C A	Japan Young Men Christian Association (日本基督教青 年会)

YWCA Japan Young Women Christian Association (日本基督教女子青年会)

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Pastor, Yotsuya Church UCC Prof.
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西宮市門戸荘 121

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350, Tamagawa Seda-cho, Setagaya Ku,
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〔D〕

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